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JESUS CHRIST
THE
TRUE GOD,
AND
ONLY OBJECT
OF
SUPREME ADORATION.

BY J. HODSON, M. D. *H*

WHOM THEREFORE YE IGNORANTLY WOR-
SHIP, HIM DECLARE I UNTO YOU.

ACTS XVII. 23.

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P R E F A C E.

Suffer me that I may speak, and after that I have spoken mock on†.

SON of man (*said the Lord to Ezekiel*) I send thee to a rebellious people; but they will not hearken unto Thee, for they will not hearken unto ME!—This awful declaration, which the Lord made to the prophet, would have checked the aspiring thought, That the following pages could have any influence towards restoring mankind to the worship of that One True and ONLY GOD, who is our Creator, Redeemer and Regenerator—had it not been for the further consideration, That naturalists

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† The immediate reference to scripture passages being apt to occasion confusion to the reader, a table of the texts quoted or alluded to, is inserted at the end of each volume.

turalists frequently neglect the beauties of the rose and passion-flower, yet will admire the humble chamomile, which flourishes beneath the trampler's foot, and smiles upon the power that bends it down.

A regard for the eternal welfare of mankind is not inconsistent with the care of their mortal bodies; consequently it is not incompatible with my profession to write in defence of a doctrine, which is the foundation of our hopes of immortal happiness;—a doctrine, so plainly set forth in the sacred writings—so perfectly according with the justice and mercy of God;—a doctrine which gives the glory of salvation only to that Divine Existence who hath declared, That “there is no SAVIOUR besides him,” and which acknowledges that “Jesus Christ is GOD over all;” yet maintains, That “the Lord our God is one Lord.”

Christianity wants no Apology, nor does the doctrine of Christ's Divinity want a Plea. They are founded upon the everlasting word of God, for thus saith the Lord, “I will have mercy upon the house of Judah, and I will save them by the LORD their GOD;” and as “it is impossible for God to lie,”

lie," every sincere christian cannot but be alarmed at the efforts daily making to destroy this article of our faith, and degrade the GOD of SALVATION, the CREATOR of all things, into a Creature.

Some readers may, perhaps, be disappointed at finding little more in the following pages than scriptural quotations. However very little more is intended, these volumes being only meant to discover, Whether the holy records, impartially studied, are sufficient to prove, That Jesus Christ is properly and truly GOD?—But as so many learned persons have written upon this important subject, it may be necessary to make some further apology for this plain and simple publication:

Mr. Jebb's Reasons for resigning his preferment in the Church was the first publication I ever saw upon the subject, and I then thought his arguments convincing. Soon after I saw Mr. Robinson's Plea for Christ's Divinity, and I then found myself exactly in the situation in which James I. is described to be in the Court of King's Bench†. But
acci-

† As the anecdote here alluded to is very applicable, and may not be known to every reader,
it

*accidentally opening to the portion of the gospel
appointed to be read in the Established Church on
St.*

it is hoped the insertion of it in a note will not need any apology:—A short time after James I. came to the throne of England, he took it in his head one day to go and hear causes in Westminster-hall. Being seated on the bench, a cause came on, which the counsel set forth to such advantage in favour of the plaintiff, that the royal judge soon saw the justice of it so clearly, that he frequently cried out, “I’se ken the matter unco weel! The gude mon is i’ the reeght! the gude mon is i’ the reeght! He mun ha’ it! he mun ha’ it!” The plaintiff’s counsel having ended, the king was for determining the cause immediately, and was with difficulty persuaded, by the judges of the court, to hear *both* parties before he passed judgment.—But the defendant’s counsel had scarcely begun their reply, when his Majesty appeared greatly discomposed, and was so puzzled as they proceeded, that he had not patience to hear them out, but starting up in a passion, cried, “I’se hear na mair; ye’re an knaves alecke! Ye gi’ each other the lee, and neither’s i’ th’ reeght.”

St. Philip and St. James, the Divinity of our Saviour appeared so plain that I could not help concluding his own words to be verified: "For judgment I am come into the world, that they which see not might see, and that they which see might be made blind."

Some years after this, I saw a small tract on the Unity of God, by J. G. Esq; and since that I have read Mr. Lindsey's celebrated Apology. Most of the arguments of these two authors appear to me very weak, and I have taken great liberties with them in the course of this work, though, it is presumed, not in any manner inconsistent with the character of a candid enquirer.

Not being satisfied with any of the publications above-mentioned, "then I said, I beseech thee, O Lord, let me have understanding," and I determined to make use of that "liberty wherewith Christ hath made me free," and to judge for myself. The method of enquiry I pursued is contained in the following pages, and the intent of sending them into the world is to assist the ignorant, and to enable them, "to give an answer to every man that asketh a reason of the hope that is in them." The
result

result of the enquiry, to myself, has been a thorough conviction, That the scriptures set forth the distinction of Father and Son as only one GOD, like as the soul and body are but one man. How far the same arguments and mode of enquiry may operate upon another, is not for me to determine. If my eyes are blinded so that I am yet groveling in the dark, I pray to the "FATHER OF LIGHTS," to "open my eyes that I may see," as he did those of Elisha's servant; but if I have rightly declared "the Mystery of Christ," may he who said, "And I, if I be lifted up from the earth, will draw all men unto me," bless the present work to every reader, and grant that it may prove a means of hastening that happy period, when the SON shall come in the glory of the FATHER; i. e. when the Lord Jesus shall be acknowledged as the True and Only Lord of Heaven and Earth, and "all flesh shall know, That the LORD, our Saviour and Redeemer, is the MIGHTY GOD of Jacob!"

J. HODSON.

Great Marlborough-street,

January, 1787.

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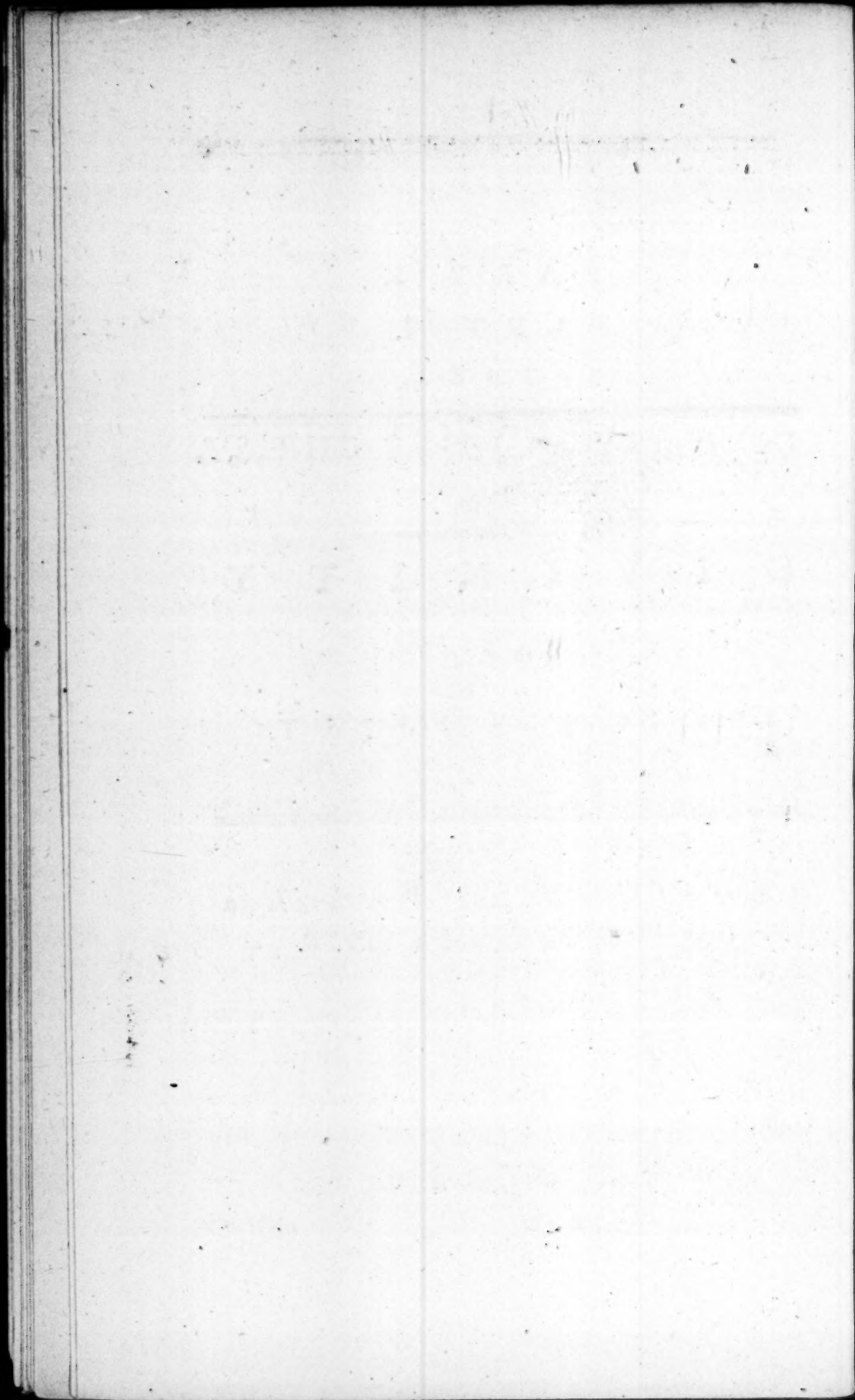
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 plied with.*

PART I.

THE
D I V I N I T Y
O F
J E S U S · C H R I S T.

*Is there a God besides ME? Yea, there is no
God, I know not any.—Isa. xliv. 8.*



P A R T I.

T H E
DIVINITY OF JESUS CHRIST.

Look unto ME, and be ye saved, all the ends of the earth; for I AM God, and there is none else.

THERE cannot be a more important article of the christian faith, nor one more worthy a thorough investigation, than that respecting the DIVINITY of our REDEEMER. An enquiry into the truth of this doctrine is of the highest moment, not merely as it concerns the *Established Church* of this kingdom, but as it regards the eternal salvation of mankind in general, whether Conformists or Non-conformists; for if Jesus Christ be only a *Man*, a *Messenger*, or a *Prophet*, and not GOD, then have the generality of the christian world, from the time of the

apostles to the present period, been guilty of gross idolatry, in paying that adoration to the *creature*, which is due only to the *creator*; since, if it was not GOD who “took on him the seed of Abraham,” it must be allowed, That the person, however dignified his commission or exalted his station, hath perverted what all writers must acknowledge to have been one great end of his coming into the world, viz. *To turn mankind from idolatry to the worship of the “True God;”* instead of which, he hath, at best, but allured them from one species of idolatry to another, and, in many instances, *from the worship of the “LIVING GOD”* to that of *himself*: and in this case “we are of all men most miserable;” for we are well convinced that the “*LORD JEHOVAH,*” the “*LORD GOD of ISRAEL,*” hath said, “*I am the LORD, and there is none else—a just GOD and a SAVIOUR, there is none besides me—and my glory will I not give to another;*” Yet we *Have* given his glory to another: “We have forgotten the God of our salvation,” and like Belshazzar of old, though we knew “that the Most High God ruled in the kingdom of men,” yet we have
“*lifted*

“lifted up ourselves against the LORD of HEAVEN; we have brought the vessels of his house and offered them to *idols*, and the GOD in whose hand our breath is have we not glorified.”

If an enquiry into the truth of this doctrine is at any time particularly necessary, it is so in the present age; when tenets, totally destructive of this fundamental principle of our holy religion, are industriously propagated, and embraced, it is feared, with avidity, by those, who are allured by a fondness for *singularity*, or who are content with the shadow alone of Reason, without an examination into its substance.

“Let every man be fully persuaded in his own mind,” says an apostle.—It is not meant to insinuate, that those worthy clergymen who have appeared so disinterested as to resign their preferments in the Established Church, because they could not assent to worship Jesus Christ, had not observed this lesson of St. Paul! No doubt but they had well weighed *both* sides of the question in *private*; but their *publications* being intended chiefly to justify their own conduct to the world, are calculated to prove *one* side of it only, without

out *properly* stating the other; and, in many instances, their arguments appear very inconclusive: They demonstrate, indeed, the *Unity* of God; but no one has yet been able to prove, That Jesus Christ is *not* God.

The greatest truths may be made to appear palpable errors, and, on the contrary, the greatest errors the most profound truths, by an improper statement; but partiality, on such an important point as that in question, is inexcusable.

“*I am the resurrection and the life,*” saith Jesus; “He that believeth in *me*, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die.”—A person who could publicly make this bold assertion, and immediately confirm his doctrine by so great a miracle as that of raising the dead, must surely awaken, in the hearts of his audience, an inclination to enquire, “What manner of man is this?” Indeed the human mind cannot possibly avoid forming some idea, however gross and mixed with error, of the *nature* of this great Character, whom the multitude, at the time of his appearance in the world, could not but look upon as a
being

being superior to the common race of mankind, or even to their prophets.

Our Saviour himself declares, "If ye believe not that I AM HE, ye shall die in your sins."—This is, surely, a very awful sentence! and certainly points out the *necessity* of a right faith in the nature of the Redeemer; for, if he be GOD, he is the proper object of supreme adoration; but if not, his worshippers "are yet in their sins." And enquiries of this kind are by no means inconsistent with the christian character, whilst they are carried on coolly and impartially, free from every biasing passion and giddy vapour; for we are exhorted to "try the spirits, whether they be of God," and surely there is not any spirit more proper to be tried, than that which hath so long guided the church of *God* to the worship of *Jesus Christ*.

In elucidating this subject, no particular regard is meant to be paid to human creeds, councils or decrees, though expressions may occasionally be borrowed to clothe our ideas. Every person who hath given himself the trouble of meditating seriously upon a matter of such importance, must
sometimes

sometimes feel himself at a loss for expressions adequate to his meaning, and when language fails him, he makes use of that which coincides the nearest with it. St. Peter says, "Of a truth God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him;" Man, therefore, hath no authority to doom his brother to everlasting perdition, because his understanding may not be so enlightened, or he may see through a different medium. "To his own master he standeth or falleth." "God alone is the Searcher of all Hearts;" and as "those who have sinned in the law, will be judged by the law," mankind ought, with respect to each other, to observe that excellent precept of the Lord, "Judge not, that ye be not judged."

When John the Baptist sent to our Saviour, to enquire, "Art thou he that should come, or do we look for another?" instead of giving a direct answer, he refers John to the works which he did, and amongst other proofs of his Messiahship, he says, "The *poor* have the gospel preached to them." Whence it may be inferred, That
though

though Jesus Christ delivered himself sometimes in parables, for the reasons given to the disciples respecting the Professors of that day, yet the important *Truths* of the doctrine which he taught, were delivered in such simple and popular language, that the most illiterate might comprehend them. The learned may understand plain simple arguments; but the ignorant can no more perceive truths delivered in a scholastic manner, than if they were spoken in a foreign tongue; and, as "the common people heard him gladly," it must be allowed, that our Saviour's language was to be taken in its most popular sense. On this supposition we take up the sacred writings, in order to decide upon the question of his Divinity.

The scriptures are the grand standard of Truth, quoted in proof of every system—granted, by all competitors, to have been written by men inspired of God for that purpose, and to contain a clear and satisfactory account of the creation, fall and redemption of mankind. Their divine authority being so far indisputable, on that foundation we will erect our fabric, and deduce our

arguments from the word of God, as recorded by those inspired men, without endeavouring to enlarge our volumes with extracts taken from the works of later writers, however eminent, since, instead of placing the question in a clearer point of view, they only tend to prove, That in the earlier ages of christianity, the most learned have differed in their opinions on this subject;—that Plato held the strict Unity of God, and Plotine † the Divinity of Jesus Christ.

But it is by no means intended to discard Reason from her prerogative in this grand debate : It was Paul's *reasoning* upon "righteousness, temperance and judgment to come," which made Felix tremble; and by his proving the accomplishment of the prophecies respecting the Messiah, that

† This is only an allusion to a note in a tract on the Unity of God, by J. G. Esq; p. 28. for Plotine was a follower of Plato. "It is taken from the Commentaries of a man of great piety and excellent sense, the learned John Ludovicus Vives, on St. Augustine's famous work De Civ. Dei. Note on C. 29. B. 10. 'We, (says Vives) teach it out of Plato, that by the word of God were all things made; and out of Plotine, that the Sonne of God is the Creator!'"

that “ almost *persuaded* Agrippa to be a christian.” Therefore, though the works of Infinite Wisdom are, and will ever be, *superior* to human Reason, yet the reasoning faculty was not bestowed upon man in vain : It is by that we are enabled to judge of the *truth* of Revelation, and to direct our Faith, which is “ the substance of things hoped for, the evidence of things not seen.” Thus, it is revealed to us, That there is but *One* God, and this truth is confirmed by the greatest character that ever appeared upon earth. It is further revealed, That this God “ will not give *his* glory to another.”—We believe these assertions upon two grounds : first, upon the evidence of the author; and second, because they perfectly agree with our ideas of GOD. Reason, then, plainly demonstrates to us, That a being, claiming the honours, and coming in the glory, of this GOD, cannot be a *delegated* or *subordinate* being, without directly violating the above-cited revelation.

To proceed then :—We acknowledge what is so frequently repeated in the Old Testament, and confirmed by our Saviour in the New, That

"the Lord our God is *one* Lord." This, therefore, being a settled point, the sole object proposed in these pages is, to enquire, whether Jesus Christ be not that *Lord*.

Truth, says a celebrated writer,* is the most powerful thing in the world, since Fiction can only please by its great resemblance to it.—Now the scriptures (even "Moses and the prophets") contain such a clear description of the nature and office of the Messiah, that Jesus did not *publicly* declare himself to be the CHRIST until the time of his trial, when the High priest said, "I adjure thee, by the Living God, that thou tell us whether thou be the Christ, the Son of God?" On this solemn appeal to God, in a public court of judicature, he acknowledged that he was the Christ; but when, in answer to our Saviour's question to his disciples, "Whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the Living God; *then* charged he his disciples that they should tell no man, that he was Jesus, the Christ." Why not?

Because

* SHAFTESBURY.

Because "the works that I do in my Father's name, they bear witness of me." Jesus also had said to the Jews, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me;" and, in order to facilitate their enquiry, he referred to particular prophecies, which he affirmed were accomplished in him. In consequence, we are told, that the people "searched the scriptures daily, whether those things were so."—The sacred writings, then, are acknowledged by our Saviour himself, to be *sufficient* for the end proposed.

"Come, see, (said the Samaritan woman) a man which told me all things that ever I did: Is not *this* the Christ? And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?" Hence we conclude, that even supposing the miraculous conception and birth of our Saviour, as well as the supernatural appearances and events which happened at that time, to have been forgotten by the multitude, during his minority, yet the miracles which he performed, upon his entrance into the ministerial office, were
sufficient

sufficient to excite an opinion, that he was the Messiah, though he had not avowed himself as such; consequently, that when he referred them to the scriptures, besides the passages pointed out, they would naturally refer to the prophecies relating thereto. A candid enquirer, then, would find, that previous to the day of the Lord of Hosts, or coming of Christ, a messenger would be sent to prepare his way :

“ Comfort ye my people, saith your GOD.
The voice of him that crieth in the wilderness,
Prepare ye the way of the LORD; make straight
in the desert a highway for our GOD.”—This
prophecy, we are given to understand, was fulfilled in the person of John the Baptist, of whom the angel Gabriel said to Zacharias, “ Many of the children of Israel shall he turn to the LORD their GOD, and he shall go before HIM, ... to make ready a people prepared for the LORD. . . .
And Zacharias prophesied, saying, ... And thou child shalt be called the prophet of the HIGHEST, for thou shalt go before the face of the LORD, to prepare HIS ways.” And John himself, “ when the Jews sent priests and Levites from
from

from Jerusalem, to ask him, Who art thou? He confessed and denied not; but confessed, ... I am the voice of one crying in the wilderness, Make straight the way of the LORD, as said the prophet Esaias."

The prophet Malachi says, "Behold, I will send MY messenger, and he shall prepare the way before ME, saith the LORD of HOSTS, and the LORD whom ye seek, shall suddenly come to his temple."—Our Saviour says, "This [John] is he of whom it is written, Behold, I send my messenger before thy face, and he shall prepare thy way before thee." And John declares Jesus to be the person before whom he was sent.

Again, "Behold I will send you *Elijah* the prophet before the coming of the great and dreadful day of the LORD, and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers."—The angel said unto Zacharias, "He [John] shall go before HIM [the LORD GOD] in the spirit and power of *Elias*, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just." Jesus also said of John the Baptist, "This

“ This is *Elias* which was for to come.” And again, “ I say unto you, that *Elias* is come already: Then the disciples understood that he spake to them of John the Baptist.”

From the above cited passages of the *Old Testament*, it is clearly evident, that the person before whom the Voice cried in the wilderness, before whom the Messenger was sent, and before whom *Elias* was to come, was “ the LORD of HOSTS, the GOD of ISRAEL ;” and from those of the *New* it is equally clear, that John the Baptist was the Voice, the Messenger, and *Elias*. There is no doubt, perhaps, that John the Baptist was this messenger spoken of, and that he was sent to prepare the way before the Messiah; yet they who allow this, must be under a necessity of acknowledging Jesus Christ to be the LORD of HOSTS, the GOD of ISRAEL, for the same arguments prove both the facts, and if Jesus Christ be *not* God, then is not John the Baptist the Messenger and *Elias*.

The prophecy respecting the advent of the Messiah being plainly and literally accomplished in every particular, the next circumstance for
our

our examination is the very extraordinary *birth* of our Redeemer.

When “ the angel Gabriel was sent from God to the virgin Mary, he said unto her, Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name *Jesus* : He shall be great, and shall be called the SON of the HIGHEST, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. . . . And the angel said, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore, also, that holy thing which shall be born of thee shall be called the SON of GOD.”

“ The birth of Jesus Christ was on this wise : Mary, a *virgin* of the city of Nazareth in Galilee, espoused to a man named Joseph, of the house of David, was found to be with child by the Holy Ghost, before she and her husband cohabited together.—Now all this was done that it might be fulfilled which was spoken of the Lord, by the prophet, saying, Behold, a virgin shall be

with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted, is, GOD *with us*."

Cæsar Augustus having ordered a general taxation, "all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David) to be taxed, with Mary, his espoused wife, being big with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son."—Though the birth of Christ happening at Bethlehem was apparently *accidental*, yet we are told that it was to accomplish a prophecy respecting the Messiah; "For thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor, that shall rule my people Israel."

Thus, the titles given by the angel to this Son of the Virgin, were what the Jews had appropriated

priated to their Messiah; he was of the house of David, agreeable to the sacred prediction, and his birth happened in the city where "Christ *ought* to be born," according to the opinion of the chief priests and scribes.

Notwithstanding the particulars respecting the birth of our Redeemer seem to contain nothing relative to the point in question, yet they tend to prove him the *Messiah*; and this fact will in the end help to throw some light upon the other, for "thus saith the LORD GOD, ... All flesh shall know, that I the LORD am thy SAVIOUR and thy REDEEMER, the mighty One of Jacob." We shall, therefore, continue our enquiry methodically, and from his birth we proceed to his works.

"Behold (says the prophet Isaiah) your GOD will come with *vengeance*, even GOD with a *recompence*, HE will come and save you."—— Did Jesus Christ come with *vengeance*? "Think not that I am come to send Peace on earth: I came not to send Peace, but a Sword. He that believeth not shall be *damned*." Did he come with *recompence*? "He that believeth and

is baptized, shall be *saved*; and Ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

The *eternal* punishment and reward of mankind is certainly the greatest *vengeance* and *recompence* any being can possess, and belongs to GOD ALONE. If, then, Jesus Christ is armed with this omnipotence, he is undoubtedly the GOD of whom Isaiah spoke.

Again. "Then (i. e. when the God of Israel shall come) the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."——When John the Baptist sent his disciples to our Saviour, to enquire, "Art thou he that should come, or look we for another?" Jesus referred him to this prophecy: "Go your way, and tell John what things ye have seen

seen and heard ; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." If John searched into the prophecy he would see these wonders described as the works of GOD.—"They shall see the glory of the LORD, and the excellency of our GOD. . . . Your GOD will come, ... *then* the eyes of the blind shall be opened," &c. and as it was foretold by the angel, that he should "go before the LORD GOD," he would naturally conclude that it was the LORD GOD of ISRAEL who performed these miracles. Accordingly John bears record of him, that he is superior to any *earthly* being whatever: "He that cometh from above is *above all* : he that is of the earth is earthly, and speaketh of the earth : but he that cometh from heaven is *above all*." And "he that hath received his testimony hath set to his seal, that GOD is true."

Isaiah says also, "Behold, the LORD GOD will come with a strong hand: his reward is with him, and his work before him. HE shall feed his flock like a *shepherd*." And Zechariah, "The LORD of HOSTS shall defend them, ... and the
LORD

LORD their GOD shall save them in that day, as the *flock* of HIS people. . . . Awake, O sword, against my *shepherd*, and against the Man that is MY FELLOW, saith the LORD of HOSTS: Smite the *shepherd*; and the sheep shall be scattered."—In allusion to these prophecies, the angel tells Joseph, "Thou shalt call his name Jesus, for he *shall save* HIS *people* from their sins;" and our Saviour says, "I am the good *shepherd*, . . . and I lay down my life for the sheep." And, "All ye shall be offended, because of *me*, this night; for it is written, I will *smite the shepherd*, and the *sheep of the flock* shall be scattered abroad."

But how do these prophecies affect *Jesus*? The prophet declares the LORD GOD to be the good shepherd, and the Man (or Messias) to be GOD'S FELLOW! "Is not this the carpenter's son? Is not his mother called Mary? and his brethren James, and John, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" Whence is it that he affects to be GOD'S *Fellow*—to be *equal* with the LORD of HOSTS, who hath said,

said, "*I am GOD, and there is none else ; I am GOD, and there is none like me ; to whom (then) will ye liken me and make me equal, and compare me, that we may be like ?*" However, these prophecies were accomplished in Jesus: HE was *smitten*, and HIS flock were *scattered*; therefore, he is GOD'S FELLOW, he is *equal* to the LORD of Hosts, consequently he is GOD, for the Lord hath said, "There is no God *with* me."—"There is no God *besides* me."

Further: "Thus saith the ALMIGHTY LORD, Have I not prayed you, as a father his sons, as a mother her daughters, and a nurse her young babes, that ye would be my people, and I should be your God; that ye would be my children, and I should be your father? I gathered you together as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face. . . . I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the LORD. Thus saith the ALMIGHTY LORD, Your house is desolate, I will cast you
out

out as the wind doth stubble!" §—In confirmation of the truth of this passage in Esdras, our Saviour says to the scribes and pharisees, " Behold, I send unto you prophets, and wise-men, and scribes; and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. . . . O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

The same difficulty occurs here as with the former quotations: Jesus ascribes to *himself* this "gathering of the children," which the prophet says, is the work of the ALMIGHTY LORD. If
Christ

§ It will, perhaps, be objected against this quotation, that the book of Esdras is not deemed canonical. But whatever the Councils of later times may have determined upon that subject, our Saviour himself having applied this passage to the Jews, is a sufficient proof that the prophet wrote by divine inspiration.

Christ be God, the prophecies belong to him; and Pilate was right in saying, "I find in him no fault *at all*;" but if not, there could be no difficulty, apparently, in convicting him of sin against the law of Moses; yet he defies the proof:—

"Which of you convinceth me of sin? I came not to destroy the law, but to fulfil, . . . and if I say the truth, why do ye not believe me?"

Another prophet says, "If ye think good, give me *my* price, and if not forbear: so they weighed for *my* price thirty pieces of silver. And the LORD said unto me, Cast it unto the *potter*; a goodly price that I [the LORD] was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."—The evangelist informs us, that it was to fulfil this prediction, that "Judas, who had betrayed Christ, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, ... And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them

the *potter's* field to bury strangers in. Wherefore that field was called The Field of Blood."

Lastly, The same prophet says, "Thus saith the LORD, which stretched forth the heavens and layeth the foundation of the earth, and formed the spirit of man within him, . . . They shall look upon ME, whom they have pierced."

—And John informs us that the last piece of cruelty which the soldiers exercised upon the body of JESUS CHRIST was to accomplish this prophecy concerning the LORD: "One of the soldiers with a spear *pierced* his side."

Thus, the *value* of CHRIST was the *price* of GOD; and the soldiers *pierced* GOD, when blood and water issued out of the side of JESUS.—Evidently, then, Jesus Christ is GOD.

It cannot, indeed, be affirmed, that the Jews pursued this mode of enquiry; for the result of their search into the scriptures, as well as of Paul's "persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening," was, with respect to *individuals*, that "some believed the things which were spoken, and some believed not;" but the Jewish

Jewish nation rejected him as their *Messiah*. But it must be clear to every student of the Old Testament, that most of the prophecies respecting the *Messias* were fulfilled in the person of *Jesus Christ*; but that the works which he did, and many of the prophecies which he alluded to, belonged only to the GOD of ISRAEL. The debased state in which our Saviour appeared was, in their ideas, incompatible with the lofty description which the prophets had given of their Redeemer. They expected a *Messiah* literally "glorious in his apparel," and could not comprehend what our Lord told them, "I and my Father, ... of whom ye say that he is your God, ... are *One*;" or that "no man hath ascended up to heaven, but he that *came down from heaven*, even the Son of Man which *is in heaven*." This was "a stumbling-block" to the Jews, and they "murmured at him, ... and said, Is not this Jesus the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?" Yet the more impartial enquirers, observing that every prediction of the *Messias* was accomplished in this Son of

Man—that neither “Pilate, no, nor yet Herod, could find him guilty of those crimes of which he was accused”—and that he *did* work those miracles which were declared should be done by ISRAEL’S GOD; they would have the same reason to conclude that he was the GOD of ISRAEL as that he was their MESSIAH, and would naturally cry out with the Samaritans, “Now we believe, ... for we have heard him ourselves, and know that this is *indeed* the Christ, the SAVIOUR of the WORLD;” nor could such examiners neglect those pointed passages of the prophet, “Thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, ... I am the Lord thy God, the holy One of Israel, thy SAVIOUR; I, even I am the LORD, and besides me there is no SAVIOUR.”

The Almighty had given the Jews an infallible rule to distinguish *true* from *false* prophets : “How shall we know the word which the Lord hath *not* spoken? When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath

hath not spoken, but the prophet hath spoken it presumptuously."——Judging by this rule of the prophet *Isaiah*, concerning the Messiah, when he says, "A virgin shall conceive, and bear a son," we find the thing *did* follow, and that the son so born was Jesus Christ: *Jesus*, therefore, is the MESSIAH, and *Isaiah* is a true prophet. By the same parity of reason, As the prophet says, "Behold your GOD will come and save you; then the eyes of the blind shall be opened," &c. and as *Jesus Christ* came to save us, and opened the eyes of the blind, we naturally infer, That JESUS CHRIST must be GOD.

Hitherto the Divinity of our Saviour appears so plain that "he may run that readeth it," except those, indeed, who "could not believe, because that *Esaiah* had said, He hath blinded their eyes and hardened their hearts, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."

But in copying these last words from St. John, a further proof of Christ's divinity presents itself, for this "disciple whom Jesus loved" informs
us,

us, that "Esaïas said these things when he saw *his* glory, and spake of *him*, on whom the Jews believed not, though he had done so many miracles before them." But the prophet says, "I saw the LORD sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the LORD of HOSTS, the whole earth is full of his glory. . . . Then said I, . . . Mine eyes have seen the King, the LORD of HOSTS." The prophet says, he saw the glory of the LORD of HOSTS, and the evangelist says it was the glory of JESUS CHRIST which he saw! There is no probability that this disciple should *mistake* the words of the prophet; therefore, at the time of writing his gospel, he certainly understood JESUS to be the LORD of HOSTS, and he boasts of the truth of his evidence: "This is the disciple which testifieth of these things, and wrote these things, and we know that his testimony is true."

Believers,

Believers, in the time of our Saviour, though they "wondered at the gracious words that proceeded out of his mouth," yet they had only their *memories* to depend upon. Christians now have a more ample field for examination: We have the works of the prophets, evangelists and apostles to compare, study and meditate thereon.—Let us make a proper use of this advantage, and compare the divine writings to investigate the point in question.

In the Old Testament we are uniformly taught, that the LORD our GOD is the great and mighty God; that *he* created all things; and that all the ends of the earth must look unto *him* and be saved.

In the New Testament we are expressly told, that JESUS CHRIST is the True God; that *he* made all things; and that there is no other name under heaven by which men can be saved, but that of Christ Jesus.

Strange inconsistency!—Unless we suppose that *Jesus Christ* is the LORD our GOD, we must conclude, beyond a doubt, that either Moses, the prophets, or the writers of the New Testament

Testament were not inspired by the spirit of God, for their assertions frequently contradict each other.

Moses was a man to whom the LORD (the ALMIGHTY GOD) appeared in the burning bush, and said, "Who hath made man's mouth? or who maketh the dumb, or deaf; or the seeing, or the blind? Have not I the LORD? Now, therefore, go, and I will be with thy mouth, and *teach* thee what thou shalt say."—Moses was a man skilled in wisdom, inspired by God, and empowered to work miracles, in confirmation of the divine authority by which he acted.

There was also an apostle, the most intimate of all the disciples of Christ, who left a record, "that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

As the creation of the world is the first thing which presents itself to our observation in the sacred writings, let us begin by comparing the testimony of these two writers upon the subject thereof.

Moses,

Moses, speaking of a being which he afterwards calls the ALMIGHTY, JEHOVAH, the GOD of ABRAHAM, &c. says,

“ In the beginning GOD created the heavens, and the earth. . . And GOD said, Let there be light; and there was light. . . And GOD made the firmament, . . and called it Heaven. . . And GOD created every living creature that moveth, every winged fowl, cattle and creeping thing. . . And the LORD GOD formed Man out of the

St. John, speaking of a being which he calls the WORD, but evidently the same which he describes as having “seen and looked upon and handled,” and clearly meaning *Jesus Christ*, says,

“ In the beginning was the WORD, and the WORD was with God, and the WORD *was* GOD. . . All things were made by *him*, and without *him* was not any thing made that was made. . . . *He* was in the world, and the world was made by *him*, and the world knew him not. . . And the WORD was made flesh and dwelt among

dust of the ground, and | us, ... full of grace
 breathed into his nos- | and truth."
 trils the breath of life."

Here two of the most distinguished of the inspired writers ascribe the great work of the creation, one to GOD, the other to JESUS CHRIST! We "know that their record is *true*," for "God is not a man, that he should lie; neither the son of man, that he should repent."

God created the world, | *Christ* created the world,

Then JESUS CHRIST must be GOD.

In pursuing this important work of the creation through other parts of the holy records we shall be further justified in such a conclusion:

The Psalmist says,

Paul

"O LORD GOD of
 HOSTS, who is a strong
 Lord, like unto thee?
 The heavens are
 thine, and the earth al-
 so is thine; as for the
 world, and the fulness
 thereof, *thou* hast found-
 ed them. The north

"Gives thanks unto
 the Father, ... who
 hath translated us into
 the kingdom of his dear
 SON. . . . For by *him*
 were all things created,
 that are in heaven and
 that are in earth, visible
 and invisible, whether
 they

and the fouth, *thou* hast created them. . . . The earth is the LORD's, for he hath founded it upon the seas."

"O my GOD, . . . of old *thou* hast laid the foundation of the earth, and the heavens are the work of thy hands."

they be thrones, or dominions, or principalities, or powers: *ALL* things were created *by him* and for him."

"*Thou*, [CHRIST] in the beginning hast laid the foundations of the earth, and the heavens are the work of thine hands†."

Was the psalmist inspired? the prophet said,
"The Lord hath sought him a man after his own
F 2 heart ;"

† Paul has clearly taken this passage out of one of David's complaints to GOD, and applied it to JESUS CHRIST, though it is contended, indeed, that this is a kind of ejaculation of the apostle, and addressed to God the Father; but this plea contains more of sophistry than sound argument, for the whole chapter is a description of the Messiah. The apostle declares that the worlds were created BY HIM; and he, in fact, pleads for his Divinity, by shewing, that no CREATED being whatever was distinguished by the titles given to, or the attributes possessed by CHRIST.—Surely then, it is most probable, that he put up this address to him whom he had just described as the creator of all things.

heart;" and to him, "the law of God was better than thousands of gold and silver." And of Paul, "the Lord said, He is a chosen vessel unto me, to bear my name before the gentiles."

But is this *chosen vessel* inconsistent in his doctrine?

To the people of Lystra
he says,

"The LIVING GOD
made heaven and earth,
and the sea, and all
things that are therein."

God is the creator, | Christ is the creator,
Undoubtedly, then, JESUS CHRIST is the
LIVING GOD.

The Lord Jehovah says,

"I am the LORD,
that maketh all things,
that stretcheth forth
the heavens *alone*, that
spreadeth abroad the
earth *by myself*."

"I have made the
earth, and created man

To the Colossians he
writes,

That JESUS CHRIST
is "before all things,
and that by *him* all things
consist."

Paul says,

"God created all
things *by Jesus Christ*."

"God . . . hath in
these last days spoken to

upon it: *I*, even *my* hands have stretched out the heavens, and all their host have I commanded." us by his SON, *by whom* he made the worlds."

Paul, who "after the strictest sect of the Jews religion had lived a pharisee," no doubt, was well versed in the prophetic writings; and if he had not preached Jesus as GOD, would he, as a "chosen vessel," have made so flat a contradiction to the ALMIGHTY? The Lord says, "I created the worlds *by myself*;" Paul denies it, by saying he created them by *Jesus Christ*.—If the Father and the Son be *one* God, these of Paul's are "words of truth and soberness;" but if not, he has borne "the name of *Jesus* to the gentiles" in direct opposition to the word of GOD.

If we select from the Old Testament, the titles, attributes, perfections, &c. of JEHOVAH, we shall find passages similar in the New Testament, applied to *Christ*. So that which ever way the sacred

sacred writings are attentively considered, there is every reason to conclude, That JEHOVAH and JESUS—the Father and Son, are the ONE SUPREME GOD.

PRESERVATION

Ascribed to *God*.

“Thou [O LORD] art my hiding place, thou shalt *preserve* me from trouble: thou shalt compass me about with songs of deliverance.”

“O Lord, thou *preservest* man and beast.”

Ascribed to *Christ*.

“The Lord [JESUS] shall deliver me from every evil work, and *preserve* me unto his heavenly kingdom.”

Jesus Christ “upholdeth all things.”

SALVATION

“I, even I am the *Lord*, and besides me there is no SAVIOUR”

“Thou shalt know that I the *Lord* am thy SAVIOUR and thy Re-

“Thou shalt call his name JESUS, for he shall *SAVE* his people from their sins.”

“Unto you is born this day, in the city of David, a SAVIOUR,
OUR,

deemer, the Mighty
One of Jacob."

"I, even I am he
that blotteth out thy
transgressions *for mine*
own sake, and will not
remember thy sins."

"I will have mercy
upon the the house of
Judah, and will *save*
them *by* the LORD
their GOD."

OUR, which is *Christ*
the *Lord*."

"Though he were a
Son, yet learned he
obedience, . . . and . . .
became the *Author of*
Eternal Salvation to all
those that obey him."

"Christ Jesus came
into the world to save
sinners, . . . and *gave*
himself a ransom for
all."

"By the name of
JESUS CHRIST of Na-
zareth, whom ye cruci-
fied, and whom God
raised from the dead,
even by him doth this
man stand here before
you whole . . . Neither
is there *salvation* in any
other: for there is none
other name under hea-
ven

“ Truly in the LORD
our GOD is the *salva-
tion* of Israel.”

“ All flesh shall know
that I the *Lord* am thy
Saviour and thy RE-
DEEMER.”

ven given among men
whereby we must be
saved.”

“ He hath translated
us into the kingdom of
his dear *Son*, in *whom*
we have REDEMP-
TION, through his
blood.”

REGENERATION

“ A new heart will I
give you, and a new
spirit will I put within
you; and I will take
away the stony heart
out of your flesh, and
I will give you an heart
of flesh, and I will put
my spirit within you.”

“ It is expedient for
you that I go away;
for if I go not away,
the Comforter will not
come unto you, but if
I depart *I will send him*
unto you. . . . He will
guide you unto all
truth.”

“ If any man be in
Christ he is a new
creature: old things are
past away, all things
are become new.”

The

The Prophets have described GOD and the
MESSIAH by similar titles.

Titles of <i>God</i> .	Titles of the <i>Messiah</i> .
"The <i>Everlasting God</i> ."	"The <i>Everlasting Father</i> ."
"The <i>Mighty God</i> ."	"The <i>Mighty God</i> ."

The New Testament Writers have taken the
titles applicable to GOD in the Old Testament,
and have applied them to JESUS CHRIST.

Titles of <i>God</i> in the Old Testament.	Titles of <i>Christ</i> in the New Testament.
"The Lord our God is <i>one</i> Lord."	"The <i>only</i> wise God our Saviour."
"I am <i>God</i> , and there is none else."	"Christ is over all, <i>God</i> blessed for ever."
"Fear this glorious and fearful name, the <i>Lord</i> thy <i>God</i> ."	"Thomas answered and said unto him, My <i>Lord</i> and my <i>God</i> ."
"The Lord is the <i>True God</i> ."	"We are in him that is true, even in Jesus Christ. This is the <i>True God</i> , and E- ternal Life."

" I am the *Lord*."

" I am the *Lord*,
that is my name."

" Thou hast lifted up
thyself against the *Lord*
of *Heaven*."

" The *Lord* your
God is *Lord* of *Lords*."

" I am the *Lord*,
your holy One, the
Creator of *Israel*, your
King."

" Who is the *King*
of *Glory*? The *Lord*
strong and mighty.

" Who is the *King*
of *Glory*? The *Lord* of
Hosts, he is the *King*
of *Glory*."

" Whence is this,
that the mother of my
Lord should come unto
me?"

" Every tongue shall
confess that *Jesus Christ*
is *Lord*."

" The second man
is the *Lord* from *Hea-*
ven."

" The Lamb . . . is
Lord of *Lords*."

" And the Gover-
nor asked him, Art
thou the *King* of the
Jews? And *Jesus* said
unto him, Thou sayest."

" The princes of
this world crucified the
Lord of *Glory*."

" The faith of our
Lord Jesus Christ, the
Lord of *Glory*."

" I am

" Thus faith the Lord, the King of Israel, and his Redeemer the Lord of Hosts, I am the *First* and I am the *Last*."

" Even to your old age *I am he*."

" Harken unto me O Jacob, *I am he*."

" Therefore they shall know, in that day, that *I am he*."

" I am the Lord, your *Holy One*."

" The Lord appeared unto Abram, and said unto him, I am the *Almighty* God."

" I am Alpha and Omega, the beginning and the ending, the *First* and the *Last*. . . I Jesus have sent my angel to testify unto you these things. I am the root and offspring of David."

" If ye believe not that *I am he*, ye shall die in your sins."

" When ye have lifted up the Son of Man, then shall ye know that *I am he*."

" Ye denied the *Holy One*."

" I am the *Almighty*. . . And I turned to see the voice that spake, and I saw one like the Son of Man."

ATTRIBUTES OR PERFECTIONS, ETERNITY.

OF GOD.

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from *everlasting* to *everlasting* thou art God."

"The Lord is King for *ever* and *ever*."

"The Lord shall reign for *ever* and *ever*."

"I *live* for *ever*."

OF CHRIST.

"His dominion is an *everlasting* dominion, which shall *not pass away*, and his kingdom that which shall *not be destroyed*."

"Thy throne is for *ever* and *ever*."

"Of his kingdom there shall be *no end*."

"I am *alive* for *evermore*."

OMNIPOTENCE.

"Thine, O Lord, is the greatness, and the power and the glory, and the victory and the Majesty; for all that is in the heaven and in the earth is thine;

"I saw one like the Son of Man, ... and there was given him dominion, that *all* nations and languages should serve *him*."

"*All*

thine is the kingdom,
O Lord, and thou art
exalted as head above
all. Both riches and
honour come of thee,
and thou reignest over
all : and in thine hand
is power and might,
and in thine hand it is
to make great and to
give strength unto all."

" *All* power is given
unto me in *heaven* and
in *earth*."

" The Father loveth
the Son, and hath
given *all things* into
his hands."

OMNIPRESENCE.

" Do not I fill *hea-*
ven and *earth* ?"

" In all places where
I record *my* name, there
will *I* come unto thee
and bless thee."

" The Son of Man
came *down from* *hea-*
ven, and *is in* *heaven*"

" Where two or three
are gathered together
in *my* name, there am *I*
in the midst of them."

OMNISCIENCE.

" Thou, even thou
only *knowest* the hearts
of all the children of
men."

" He *knew* all men,
and needed not that
any should testify of
man, for he *knew* what
was in man."

" I am

"I the Lord *search the heart, I try the reins.*"

"O Lord thou hast *searched me and known me.*"

"The Lord *searcheth all hearts, and understandeth all the imaginations of the thoughts.*"

"I am he which *searcheth the hearts and reins*"

"Lord, thou *knowest all things.*"

"And Jesus knew *their thoughts.*"

IMMUTABILITY.

"Thou art the same, and thy years shall have *no end.*"

"I am the Lord, I *change not.*"

"Jesus Christ the same yesterday, to-day, and for ever."

FORGIVENESS OF SINS.

"Who can *forgive sins* but GOD *alone.*"

"The SON of MAN hath power to *forgive sins.*"

JUSTIFICATION.

"In the Lord shall all the seed of Israel be *justified.*"

"Ye are sanctified, ye are *justified* in the name of the Lord Jesus."

JUDG.

JUDGMENT.

"Our GOD shall come, . . . *he* shall call to the heavens from above, and to the earth, that *he* may judge his people. And the heavens shall declare *his* righteousness, for God is judge *himself*."

"The LORD hath prepared *his* seat for judgment, for *he* shall judge the world."

"Sing out at the presence of the LORD, for *he* cometh to judge the earth."

"The Father judgeth no man; but hath committed all judgment unto the SON."

"We shall all stand before the judgment-seat of CHRIST."

"The LORD JESUS CHRIST, who shall judge the quick and the dead at his appearing."

CONFIDENCE.

"Curfed is he that trusteth in man."

"Trust ye in the LORD JEHOVAH for ever."

"In *his* [JESUS] name shall the gentiles trust."

"Whosoever believeth in *him* shall not be ashamed."

W O R.

WORSHIP.

"He that sacrificeth unto any God, save unto the LORD only, shall be utterly destroyed."

"Thou shalt worship *no other* God."

"Thou shalt worship the Lord thy God, and *him only* shalt thou serve."

"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto *me* every knee shall bow, every tongue shall swear."

"That all men should honour the SON, even as they honour the Father."

"Let all the angels of God *worship* him,"
i. e. Jesus.

"He [Jesus] was parted from them, and carried up into heaven, and they *worshipped* him."

"That at the *name of Jesus* every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

S U.

SUPREME ADORATION.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, . . . for ever and ever."

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, honour, glory, and power, be unto . . . the Lamb for ever and ever."

SOLEMN APPEAL:

"Thou shalt fear the LORD thy GOD, . . . and swear by his name."

"The GOD and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not."

"Behold, before God, I lie not."

"As the truth of CHRIST is in me, no man shall stop me of this boasting."

"I say the truth in CHRIST, I lie not."

PRAYER.

“Hear my prayer,
O GOD.”

“As for me, I will
call upon GOD. . . .
Evening, morning, and
at noon will I pray,
and cry aloud, and *he*
shall hear my voice.”

“Into thy hands I
commit my spirit.”

“LORD, increase our
faith.”

“LORD, save us, we
perish.”

“LORD JESUS, re-
ceive my spirit.”

Here let us stop, and take a review of this
comparative statement; whence it must appear
evident, that, “without *controversy*, great is the
mystery of godliness;” for it is clear, that the
LORD JEHOVAH is the

Creator

Preserver

Redeemer

Regenerator.

That HE is the
Mighty God
Everlasting God

LORD JESUS is the
Creator

Preserver

Redeemer

Regenerator.

That HE is the
Mighty God
Everlasting Father

True

*True God**Lord of Heaven**Lord of Lords**King of Israel**King of Glory**Almighty.*

That GOD is

*Eternal**Omnipotent**Omnipresent**Omniscient**Immutable.*

That the FATHER

Forgiveth Sins

Justifieth the Faithful.

That at the Final Day of Accounts

GOD is to be our
Judge.

We are exhorted to

Trust in the Lord JE-
HOVAH.*True God**Lord from Heaven**Lord of Lords**King of the Jews**Lord of Glory**Almighty.*

That CHRIST is

*Eternal**Omnipotent**Omnipresent**Omniscient**Immutable.*

That the SON

Forgiveth Sins

Justifieth the Faithful.

The SON is to be our
Judge.Trust in the Lord
JESUS.

We are commanded to

Worship *one* GOD
only.Honour the SON, be-
cause we thereby ho-
nour the FATHER.

We are taught, that

GOD is supremely adored in heaven.	The LAMB is supreme- ly adored in heaven.
The patriarchs and holy men made so- lemn appeals to GOD, worshipped GOD, and committed their souls to <i>him</i> at death.	The apostles made so- lemn appeals to CHRIST, worship- ped CHRIST, and committed their souls to <i>him</i> at death.
The prophets declare <i>God</i> to be the Savi- our.	The angels and apo- stles declare <i>Jesus</i> to be the Saviour.
And <i>Jesus</i> declares <i>He</i> and the <i>Father</i> are ONE.	

We do not ask, Is it not *possible*, that many of the above-cited passages might be *tortured* into a different meaning? but, Have we not taken them in their most obvious sense? And is it not plain from thence, that the Being who appeared in the world by the name of JESUS CHRIST possessed that *divine* nature, incomprehensible to finite capacities, which we call GOD, and that he was manifested to mankind as the *proper Object of Supreme Adoration*?—The same honours, there-
fore,

fore, being required to be paid to Christ as to God, were they distinct beings, no rule is given to distinguish one from the other ; and as it is totally repugnant, both to reason and revelation, that there should be more than *One* proper object of worship, the Divinity of our Saviour being thus undeniably proved, it necessarily follows, That He is the TRUE and ONLY GOD, or else JEHOVAH hath given his glory to another ; which he hath declared he will *not* do, and “ it is impossible for God to lie.”—“ Therefore, ye are my witnesses, saith JEHOVAH, that I am GOD. Yea, before the day was I am he, and there is none that can deliver out of my hand . . . I, even I am JEHOVAH, and besides *me* there is no SAVIOUR.”

PART II.

THE
HUMANITY
OF
JESUS CHRIST.

*Whom do men say, that I, the SON of MAN,
am?—Matt. xvi. 13.*

PART

THE

OF

P A R T II.

T H E

HUMANITY OF JESUS CHRIST.

He is the MESSENGER of the Lord of Hosts.

FROM what hath been already stated, the Divinity of our Saviour appears evident to the lowest capacity ; but to avoid the charge of partiality, let us make a like statement of the contrary side of the question, and try, whether it is not equally evident, that there is but One “ God, even the *Father*,” and that Jesus Christ is a being *inferior* to God.

For this purpose we shall pursue a plan so far similar to that adopted in the former part, as to take the *scriptures* for our guide ; but with this very material difference, that we must be content with proving *what he is not*—not *what he is*, and

as it hath already been attempted to prove only that Jesus Christ is GOD, so now it is intended to bring equal evidence only that he is *inferior* to the DEITY, without endeavouring to define the *nature* of him, who hath “a name above every name.”

Here we may *read, study, and reason* upon the holy writings; but we cannot *compare* characters, titles or perfections; for in this view there is no being to put in competition with him. John the Baptist is described by our Saviour as the greatest *mortal* being that ever appeared upon earth; and this John declares Jesus Christ to be so far superior to him, that he is unworthy to do the lowest offices for him. Therefore, *whilst we argue for the humanity* of our Saviour, we shall not attempt any further proofs, than those which the opponents of his divinity may urge in defence of his *inferiority* to the Father.

Moses declares that there is but *one* God, “Thou shalt have no other Gods before me;” and that the Messiah shall be the seed of the *woman*: “I will put enmity between thee and the woman, (said God to the serpent) and between thy

thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel." Now here is not the least token of the promised seed being of a nature in any degree superior to the rest of mankind, much less that he would be equal to the Deity ; and our ideas of GOD, being, that " he is of purer eyes than even to *behold iniquity*," it is incompatible with that idea, that he should unite himself to the form of one " shapen in iniquity and conceived in sin."

The second promise of the Messias is, that he shall be of the seed of Abram: "I will bless them that bless thee, and curse him that curseth thee ; and *in thee* shall all the nations of the earth be blessed."—" Do men gather grapes of thorns, or figs of thistles?" No. " God giveth to every *seed* its *own* body." Abram, therefore, being of the *seed* of Adam, was a sinner ; for " O thou Adam, what hast thou done ? for though it was thou that sinned, thou art not fallen alone, but we *all* that come of thee." Jesus Christ, then, being of the seed of Adam, and being " made in *all things* like unto his brethren," must he not, in some sense, be a partaker of *original sin*, which

we all inherit from Adam? How then could he be GOD?

Again, Moses tells the Israelites, alluding to Christ, "The Lord thy God will raise up unto thee a *Prophet* from the midst of thee, of thy brethren, *like unto ME*; unto him ye shall hearken." Moses claimed no pretensions to any superior nature. When God appeared to him in the bush, he said. "O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue." The Israelites, therefore, could have no expectation of any *superior* being, much less of the *Deity*, in the promised prophet; for as the dissimilarity was so great between the LORD and Moses, that although the latter "besought the Lord, saying, . . . I pray thee let me go over and see this good land that is beyond Jordan, the Lord was wroth, and said, Thou shalt *not* go over this Jordan;" so our Saviour prayed earnestly, "O Father, if it be possible, let this cup pass from me!" but "the cup might not pass away from him except he drank it."

"Thou

"Thou art great, O Lord God, (says David) for there is none like thee ; neither is there *any* GOD *besides thee* ;" and in his prophecy concerning the Messiah, he says, " *Thy* GOD hath anointed thee with the oil of gladness above thy *fellows* ;" but he adds a reason for it : Because " thou hast loved righteousness, and hated wickedness." This exaltation is evidently founded upon his love of righteousness, and not on account of a superior nature. " Thou art fairer (he adds) than the children of men ; grace is poured into thy lips ; *therefore* GOD hath blessed thee for ever." But " who is GOD save the Lord ? How then could the person anointed above his *fellows* be GOD ?

Isaiah, who wrote so fully upon this subject, says, " A virgin shall conceive, and bear a son, and call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and chuse the good. . . . Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder." The prophet says, " the zeal of the Lord of Hosts will perform this ;" but can any fair conclusion be drawn from these quotations,

quotations, that this *child*, this *son* should be the LORD of Hosts? “*I am the LORD, and there is none else.*”

“There shall come forth a rod out of the stem of Jesse, and a branch shall go out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the *fear* of the LORD, and shall make him of quick understanding in the *fear* of the LORD.”—Is not this a proof that he is *not* God? Can the *fear* of the Lord be upon *himself*?—“Who hath directed the spirit of the Lord, or, being his counsellor, hath taught him? . . . Have ye not known? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood from the foundations of the earth? It is HE that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers! . . . To whom then will ye liken me, or shall I be equal? saith the Holy One.” To “my *servant*, whom *I* uphold? . . . I, the LORD, have called thee in righteousness, and will hold thine hand. . . I am the LORD, that is my

my name, and my glory will I *not* give to another."

"Now, saith the LORD that formed me from the womb to be his *servant*, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my GOD shall be my strength. And he said, It is a light thing that thou shouldst be my *servant* to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the gentiles, that thou mayst be my salvation unto the end of the earth."

"The LORD GOD hath *given* me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning: He wakeneth mine ear to hear as the learned. The LORD GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the LORD GOD will *help* me, *therefore* shall I not be confounded: *therefore* have I set my face like a flint, and I know

know that I shall not be ashamed. He is near that justifieth me, who will contend with me? Let us stand together: Who is mine adversary? Let him come near to me. Behold, the LORD GOD will *help* me, who is he that shall condemn me?"—Can any thing be more plain than that here is an acknowledged *dependence* upon a *superior* power? for how could the Lord take *himself* from the womb to be *his own* servant? "What need we any further witnesses?"

Again, "My *servant* shall deal prudently; he shall be exalted and extolled, and be very high." And "The spirit of the LORD GOD is upon me, because the LORD hath *anointed* me to preach good tidings unto the meek, he hath *sent* me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Hath the Lord anointed *himself* to preach, and *sent* himself to proclaim liberty?

Ezekiel, in his prophecy of the kingdom of Christ, says, "Thus saith the LORD GOD, ... I will set up one shepherd over them, and he shall feed them, even my servant David; he shall
be

be their shepherd. I the LORD will be their GOD, and *my servant David* a prince among them. I the Lord have spoken it."

Micah declares, "He shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD *his* GOD."

And the prophet Esdras is very explicit in his vision of the Messiah: "I Esdras saw upon the Mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them there was a *young man* of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted, which I marvelled at greatly. So I asked the angel, and said, Sir, What are these? He answered and said unto me, These be they that have put off the mortal cloathing, and put on the immortal, and have confessed the name of GOD: now are they crowned and received palms. Then said I unto the angel, What *young person* is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, It is the SON of GOD, whom they have confessed in the world."——Here is evidently a
VOL. I. K plain

plain distinction of the person, or humanity, of the Son of God.

Jeremiah and Zechariah also describe him as a *Branch*; but from all the above-cited passages it is clear, that the prophets have described the Redeemer as a being *infinitely* inferior to the DEITY, and as one who could do nothing without the superior assistance of the Almighty!—Whence is it, then, that we should appropriate Supreme Adoration to this “Priest of the Most High God?”—“Moses verily was faithful in all his house as a *servant*,” but who ever thinks of offering up prayers to *him*? Though *his* face “shone with the glory of God, so that the people were afraid to come nigh him,” yet so far from adoring *him*, they “gathered themselves together against Moses and against Aaron, and said, *Ye take too much upon you!*” Why, therefore, is Supreme Worship to be paid to one who is described as having his “visage so marred more than any man, and his form more than the sons of men?”

The prophets having clearly inculcated the worship of *one God only*, and made a manifest distinction

distinction between the "LORD of Hosts," and "his servant David," we will endeavour to make the distinction equally clear from our Saviour's own words, as related by the evangelists.

When the scribe demanded of Christ, "Which is the *first* commandment of *all*?" Jesus answered him, The first of all is, Hear, O Israel, the LORD our GOD is *One* LORD."—A plain acknowledgment of that fundamental principle of our religion; and the following extracts will sufficiently prove, that Christ spoke of himself as inferior to the FATHER, and that he was *commissioned* from him to accomplish the great end of man's eternal redemption.

"Whosoever shall confess me before men, him will I confess also before *my Father*, which is in heaven. But whosoever shall deny me before men, him will I also deny before *my Father*, which is in heaven."

In his discourses, both public and private, nothing appears more clear: "I seek not *mine own* will, but the will of the Father which *sent* me. . . The works which the Father hath *given* me to finish, the same works that I do bear witness of

me, that the Father hath *sent* me. And the Father himself which hath *sent* me, hath borne witness of me. Ye have neither *heard his voice* at any time, nor *seen his shape*."

"All that the Father *giveth* me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, *not to do mine own will*, but the will of him that *sent* me. And this is the Father's will which hath *sent* me, that of all which HE hath *given* me I should lose nothing, but should raise it up again at the last day. And this is the will of him that *sent* me, that every one which seeth the SON, and believeth on him, may have everlasting life: And I will raise him up at the last day."

"It is written in your law, that the testimony of *two* men is true. I am one that bear witness of myself, and the Father that *sent* me, beareth witness of me."

"Ye seek to kill me, a *man* that hath told you the truth, which *I have heard of GOD*. . . for I proceeded forth and *came from GOD*; neither came I of *myself*, but he *sent* me. . . I honour my Father, and ye do dishonour me. And I seek *not mine own glory*."

"My

"My Father, which *gave them me*, is GREATER THAN ALL: and none is able to pluck them out of my Father's hands."

"I have not spoken of myself; but the Father which *sent me*, he *gave me a commandment*, what I should say, and what I should speak. And I know that his commandment is life everlasting: Whatsoever I speak, therefore, even as the Father *said unto me*, so I speak."

When the mother of Zebedee's children desired Christ to "grant that these my two children may sit one on thy right hand, and the other on thy left in thy kingdom," Jesus answered, "to sit on my right hand and on my left is not *mine* to give; but it shall be given to them for whom it is prepared of my Father."

In the discourse to his disciples preparatory to his sufferings, he tells them, "If ye loved me, ye would rejoice, because I say I go to the Father: for my Father is GREATER than I."

Speaking of his second coming, our Saviour says, "Of that day and hour knoweth no man, no not the angels in heaven, *neither the SON*, but the Father."

After

After his resurrection, Jesus said unto the disciples, "All power is *given* unto me." And "I ascend unto my Father and your Father, and to *my* GOD and your GOD. . . . As my Father hath *sent* me, even so send I you."

It cannot be doubted but these extracts will be thought sufficient to prove, that our Saviour acknowledged himself *inferior* to the Father; and we shall only add, as a further testimony of this fact, that Jesus Christ frequently *prayed* to the Father; which seems totally inconsistent with his being GOD, or *equal* to God.

Lastly, the Apostles declare his *Inferiority* to the Father.

To avoid useless repetitions under this head, we shall only select a few of the most striking passages from such of the apostles as have left records of their opinions.

Stephen is related as seeing "the glory of GOD, and Jesus standing on the *right hand* of God;" which is a plain distinction of persons.

Peter speaks of Jesus as a *man*, and ascribes the resurrection of his body to GOD as to a *superior* being: "Ye men of Israel, hear these words:

Jesus

Jesus of Nazareth, a *man* approved of GOD among you by miracles, and wonders, and signs, which GOD did *by* him in the midst of you, as ye yourselves also know : Him, being delivered by the determinate counsel and foreknowledge of GOD, ye have taken, and by wicked hands have crucified and slain : Whom GOD *raised up*."

Paul writes, To the Romans, "Seing it is *One God* which shall justify the circumcision by faith, and uncircumcision through faith... If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that GOD *hath raised him from the dead*, thou shalt be saved."

To the Corinthians : "To us there is but *One God*, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him."

To the Galatians : "*God is One*.... GOD sent forth his *Son*, made of a woman, made under the law."

To the Ephesians : *One God* and Father of all, who is above all, and through all, and in you all. . . . I bow my knees unto the Father of our Lord Jesus Christ."

To

To the Colossians : " Seek those things which are above, where Christ sitteth on the *right hand* of GOD."

To the Theſſalonians : " Ye turned to God from idols, to ſerve the Living and True GOD ; and to wait for *his Son*, from heaven, whom *he* raiſed from the dead, even Jeſus which delivered us from the wrath to come."

To Timothy: " For there is *One* GOD, and *One* MEDIATOR between God and man, the *Man* CHRIST JEſUS."

To the Hebrews " Now the GOD of peace, that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, ... make you perfect."

James, in his general epiſtle to the twelve tribes, ſays, " Thou believeſt that there is *One* GOD; thou doſt well."

And John, with whom we cloſe, " teſtifies, that the Father *ſent* the Son, to be the Saviour of the world."

The ſubſtance of this enquiry is, that the Prophets proclaim the *Unity* of God, and deſcribe the Meſſiah as a *ſervant* of God:

Jeſus

Jesus Christ acknowledges the *Unity* of God, and declares himself *inferior* to the Father, both in knowledge and nature :

The Disciples and Apostles of Christ confirm these doctrines :

And all the evidences agree in one grand point, viz. That GOD is the proper object of worship.

Whence it is inferred, That although Jesus Christ might be of a nature superior to that of mankind in general, or even of angels; and though for his perfect obedience to the will of God, he may be exalted above all principalities, and powers, or, as it is figuratively expressed, is seated at the *right hand* of God ; yet, being inferior to, and a separate being from, the Godhead, he is NOT the proper object of SUPREME ADORATION.

PART III.

JESUS CHRIST
G O D A N D M A N.

But whom say YE that I am?—Matt. xvi. 15.

1844

PART II

G. O. B. and M. M. N.

P A R T III.

JESUS CHRIST GOD AND MAN.

*I have redeemed them, yet they have spoken LIES
against me.*

IN the preceding parts of this work, it hath been attempted to establish, from the same source of evidence, two very contrary propositions, viz.

First, The DIVINITY of our Lord and Saviour Jesus Christ.

And second, The HUMANITY, or (if the expression may be allowed) the NON-DEITY of the same personage.

By taking either part separate, the fact meant to be established appears evident; and it is from the Scriptures being thus *partially* quoted, to an extreme degree, that systems are formed diametrically

metrically opposite to each other, notwithstanding the partizans of each found them upon the *Truth* of holy writ.

Those who adhere to the facts contained in our second part, look upon the Redeemer of mankind as a *created* being, and consequently affirm, that he is not the proper object of our worship. Whilst others, fully convinced of the *divine* nature of the Messiah, have concluded his human form to have been imaginary, and that he was in fact only a spirit.

Against this latter doctrine John guards the brethren in his general epistle: "Beloved, believe not every spirit; but try the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is *come in the flesh*, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of Anti-christ, whereof you have heard that it should come, and even now already is it in the world."

And against the former doctrine, or that of Christ's

Christ's mere humanity, Paul particularly cautions the Colossians : " Beware, lest any man spoil you, through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ, for in him dwelleth *all the fulness of the GODHEAD* bodily."

But after considering both these parts together, how is an impartial, unprejudiced person to determine ? He will find himself in a situation something similar to that of the Jews, when our Saviour, " said unto them, I will also ask ye one thing and answer me: The baptism of John, was it from heaven, or of men ? And they reasoned with themselves, saying, If we shall say from heaven, he will say, Why then believed ye him not ? But, and if we say of men, all the people will stone us, for they be persuaded that John was a prophet. And they answered, That *they could not tell* whence it was." So, in the present case, If the first proposition be a fact, and our Saviour be truly GOD, why is he not universally worshipped as such ? But if the second be proved, and he is *not* God, "who is *this* Lord, that

that we should serve *him*?" It is not sufficient for us to say, *We cannot tell*, for "He is the Rock of our Salvation!" Yet how can we say that "*Every* word of God is pure," when it is capable of giving foundation to two such contrary doctrines?

To reconcile these apparent contradictions, it hath been urged, that the passages contained in our first section are most of them expressed *figuratively*, as they relate to our Saviour; and many very strong and powerful arguments have been made use of, in order to induce christians to refrain from addressing prayers to Jesus Christ. The principal of these arguments will hereafter be considered, and it is intended here to attempt a reconciliation from the same source whence our former proofs have been deduced.

That the two systems above described are *both* erroneous is beyond a doubt; for by adopting *either* of them we make a direct contradiction in that "Lord who changeth not."—If, therefore, it is not difficult to prove, by a partial quotation of the word of God, that Jesus Christ was *either* God *or* Man, the most impartial method
of

of deciding the question must be, that he was BOTH—PERFECT GOD as well as PERFECT MAN; and it is such a perfection *only* that is justly compatible with his character of Mediator and Judge. This is certainly Paul's idea, when he says, "a Mediator is not a mediator of *one*; but God is One;" that is, GOD (or self-existing Deity) is a pure unfulled Fountain of all Excellence, Supreme in *Nature*, Glory, Majesty and Dominion: MAN is a complex, fallen, disobedient creature: And JESUS CHRIST, being a Mediator between two beings whose natures were so *infinitely* distinct, it became necessary, that to be qualified for that office, he should be *perfect* in both natures; and as "in *all things* it behoved him to be made like unto his brethren, that he might be a faithful high priest in things pertaining to God, to make reconciliation for the sins of the people: For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." So, if *Mercy* demanded this on the part of mankind, *Justice* demanded, on the part of God, that in him should also dwell "the FULNESS (or *Supreme Nature*) of the GODHEAD."

It is wished to render this plain to the meanest capacity; for which purpose we must be rather more explicit.

We take it for granted, then, that angels are beings superior to mankind, and that archangels are superior to both. Now, if there was a cause to decide between angels and men, an *archangel* would be a competent judge; but if the dispute was between archangels and men, an *angel* would not be a proper judge, as not comprehending the superior nature of the archangels, who would, on that account, object against him. So, in the final judgment between God the Father and mankind, we are taught, that Infinite Justice *must* co-operate with Infinite Mercy; for which reason it appears necessary, that, as there is no being of a nature superior to *both* parties, in order to render our Judge *impartial*, he must be PERFECT GOD as well as PERFECT MAN—Supreme in Divinity by his strict union with the Father; but inferior to the Father, as having been “made a little lower than the angels, for the suffering of death,” that he might be “perfect through sufferings.”

But

But this "Perfection through sufferings," cannot, as some imagine, be the *sole* reason of Christ's exaltation: It is, by the apostles, plainly made a *secondary* ground, and qualified him as a Mediator on the part of *man* only; his own original *divine* nature qualifying him on the part of G O D . Christ himself says, "What and if ye shall see the Son of Man ascend up *where he was before!*" and in his prayer, "And now, O Father, glorify thou me with thine *own self*, with the glory I had *with thee* before the world was."—It was in heaven, where he was *before* his incarnation, when glorified with the *Father himself*, that "being in the *form of God*, he thought it not robbery to be *equal* with God." Yet, through his infinite love to mankind, he left this high station, "made himself of no reputation, and took upon him the *form of a servant*; and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross: Wherefore, ALSO (that is, besides his original claim) God hath highly exalted him, and given him a name which is above every name; That

at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

And again, the same apostle: "*Though* he were a SON;" notwithstanding his original godhead, and divine right to the throne; "yet learned he obedience by the things which he suffered: And being made perfect" *through sufferings*, he became a proper Mediator in behalf of mankind; and thereby "became the author of eternal salvation unto all them that obey him. . . . For it became him (or was *necessary*) in bringing many sons unto glory, to make the captain of their salvation perfect *through sufferings*."

This definition, it is hoped, will, at least, be found free from those absurdities and contradictions which some have had recourse to, in order to annul the Saviour's claim to adoration; since nothing is advanced which appears contrary to reason, or repugnant to the honour of God, and the truth of the scriptures. And although we have endeavoured to grant every possible allowance, in our second part, to those who insist upon a negative to Christ's divinity, yet it must be

be evident to every person acquainted with the sacred writings, that the passages selected for that purpose are, in many instances, very partially quoted.

Jesus was indeed of the seed of Adam, Abraham, and David, "according to the flesh; . . . in all points tempted like as we are, yet *without sin*, . . . holy, harmless, undefiled, separate from sinners, and made higher than the heavens; . . . he had done no violence, neither was any deceit in his mouth."

David says, indeed, "*Thy* God hath anointed thee above thy *fellows*," meaning his brethren of the human race; but he says also, in the preceding verse, speaking of the same personage, "Thy throne, O G O D, is for ever and ever." David, then calls him G O D, and although he speaks of him in some places as a being *inferior* to the Deity, in allusion to his Human Nature, yet he acknowledges his power to be *equal*, for he exclaims, "Kiss the S O N, lest *He* be angry, and so ye perish from the way, when *His* wrath is kindled but a little. Blessed are all they that put their trust in *Him*." David, then, whose "whole
delight

delight was in the law of the Lord," allows the SON to have the power of dooming mankind to destruction in his wrath: Hath the FATHER a superior power?—The psalmist advises us to put *our* trust in the SON; but as for himself, he exclaims, "Mine eyes look unto thee, O LORD GOD; in Thee is *my* trust: O cast not out my soul." Now, if David did not believe in the divinity of the Son, we have no great proof of his sincerity, in advising us to depend upon one power, if the God in whom he trusts is superior!

Isaiah describes the Messiah sometimes as a *servant*, a *shepherd*, and so on; but he also speaks of him in the most exalted language: "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, *mighty to save!* —Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press *alone*, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled

sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help, and I wondered that there was none to uphold : Therefore *mine own arm* it brought salvation, and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.”——Is this the language of him who was “oppressed and afflicted, yet opened not his mouth;” or of “The LORD, who hath made bare his holy arm in the eyes of all nations ?”

Doth not this same prophet, who declares “God will *not* give his glory to another,” ascribe to the Messiah all the glorious titles of JEHOVAH? “And his name shall be called Wonderful ! Counsellor ! The Mighty God ! The Everlasting Father ! The Prince of Peace !”——The name of the SON is the *Everlasting FATHER* ! Is not this perfectly agreeable to the Saviour’s own expression, “I and my Father are *One* ?”

It

It is true the prophet calls him "a Rod of the stem of Jesse;" but how expressive, sublime and beautiful is he in praising the Lord for salvation! "O LORD, thou art my GOD, I will exalt thee, I will praise thy name; for thou hast done wonderful things! . . . In this mountain shall the LORD of HOSTS make unto all people a feast of fat things. . . . And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. *He* will swallow up death in victory, and the LORD GOD will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it. And it shall be said, in that day, Lo, THIS IS OUR GOD, we have waited for *Him*, and *He* will save us: THIS IS OUR LORD, we have waited for *Him*, we will be glad, and rejoice in *His* salvation!"

From the passage of Esdras it is exceedingly clear, that there is not any other God but the LORD JESUS. "I saw upon the Mount Sion (says he) a great people, whom I could not number, praising the LORD;" Yet he gives no description

scription of any other Lord, than him, whom the angel says was what the multitude had confessed in this world as the SON of God; but that now they had put off the mortal cloathing and put on the immortal, they had confessed the *Name* of GOD; that is, JESUS CHRIST is the *Name* of GOD, and true believers, when freed from the fetters of mortality, acknowledge him to be the TRUE GOD, who appeared in this world, and whom they had here worshipped, as the SON of GOD.—This is evidently the sense in which every impartial person must consider this prophecy, and is confirmed by the remaining part of the chapter: “Then began I greatly to commend them that stood so stiffly for *the Name of the LORD*. Then the angel said unto me, Go thy way, and tell my people what manner of things, and how great wonders of the LORD thy GOD thou hast seen.”

Although the prophets, in conformity to his *official* character, speak of the Messiah as a *Servant*, a *Branch*, and so forth; yet how frequently is it said, “I the LORD am thy *Saviour* and thy *Redeemer*, the mighty ONE of Jacob!”

GOD is the SAVIOUR.

The <i>Father</i> is the		And the <i>Son</i> is the
Saviour,		Saviour,

Yet there is but *One* Saviour :

The FATHER and the SON, therefore, are but
ONE GOD.

“Doth a fountain send forth at the same place sweet and bitter? Can the fig-tree bear olive-berries, either a vine figs?” No. The stream is pure according as the fountain is so; the branches partake of the nature of the root; and “Ye shall know them by the fruit.”—GOD, then, being the Fountain of Purity, as Jesus Christ “proceeded forth and came from,” and was “the only begotten *Son* of, GOD,” he must be, like the fountain whence he sprung, pure and perfect; that is, he must be of the nature of his Father, and be *truly* DIVINE; and being also of the “seed of the woman,” agreeable to the Almighty’s prediction, but of an unspotted virgin; being free from guile, and having fulfilled the *whole law*, notwithstanding he had “the knowledge of good and evil,” and was also in full possession “of the tree of life,” he thereby became a
perfect



perfect MAN. Certainly, therefore, taking the title *Son of God* in the most confined sense, our Saviour was as *truly* God, derived from his Father JEHOVAH, as he was *really* Man, derived from the virgin his mother—he was PERFECT GOD and PERFECT MAN—Perfect in his godhead by nature and inheritance, and Perfect in his manhood by obedience and sufferings.

We have endeavoured, in many of the foregoing pages, to lead our readers into the knowledge of two intermediate truths respecting the nature of the Redeemer, viz. First, The necessity of his perfection in the divine as well as in the human nature; and second, That he must be *divine* as being the *Son of God*, as well as *human* in being the *Son of Man*. We call these *intermediate* Truths, particularly the last; because they only tend to lead us forward to the *real* nature of our Redeemer; for if we were to stop here, it would necessarily follow, that Jesus Christ is a divine being totally distinct from the Deity, consequently, that either he is not a proper object of supreme adoration, or else that we worship *two* Gods.—Every christian will start at the charge

of acknowledging a plurality of Gods, therefore let us proceed to discover, how that charge can be avoided in worshipping the LORD JESUS.

The justice and necessity of our Mediator and Judge being perfect in his divinity as well as humanity, we take for granted, because it is agreeable both to reason and the divine plan of Order. But to be *properly* Man, he must be, as the Established Church expresses it, "of a reasonable soul and human flesh subsisting," and to be *truly* God can belong to *one* being only, which is JEHOVAH; for if the Redeemer be a divine being distinct from the Deity, he must be indebted for his existence to a superior power, and therefore could not be *truly* God, self-existence and independence being inseparable from Deity. Now the necessity of Christ being *perfect* has been sufficiently shewn, whence it evidently follows, that no being could be qualified for the purposes for which Jesus Christ came into the world, but JEHOVAH HIMSELF, and that, by no other means than by assuming our humanity.

If mankind would but attend to this idea of the Redeemer, which is perfectly agreeable to the
Word

Word of God, every shadow of inconsistency in the sacred writings would totally vanish, and they would then appear to be, what they really are—the WORD of TRUTH, sent down by “the Father of Lights, with whom is no variableness, neither shadow of turning.”——“GOD (or Divinity) cannot be tempted with evil;” therefore it was necessary that he should assume a nature which *could* be assaulted and tempted; and if we attend to the book of Psalms, the whole of which allude to the temptations and victories of the Lord, we shall easily discover, that so far as he was “made in the likeness of his brethren,” viz. in the humanity possessing a reasonable soul, he allowed the evil spirits to assault him in a more violent manner than any other being was ever able to bear. In these temptations, therefore, the Divinity (allow the expression) *not exerting itself* in the humanity, the Father was to be considered as a *distinct* or superior power, *greater* than the Son, whose sufferings not being yet compleat, the humanity was not ripe for glorification, or being made divine.

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Let not any object to this definition of its being JEHOVAH himself who assumed the humanity, and urge that the Redeemer of the World was an *intermediate* being, between the Divine and human natures; for such a notion is not agreeable to the scriptural account either of a REDEEMER or of REDEMPTION.—The REDEEMER is particularly described as *God* and *Man*.—"GOD was manifest in the *flesh*. . . The FATHER dwelleth in *me*. . . . The Son of Man shall come in the glory of GOD."—By Redemption GOD "reconciled all things to *himself*!..the *Man* Christ Jesus was perfected through sufferings,"—many of which were temptations that could assault *humanity* only; and that *humanity* having "overcome the sharpness of Death, GOD thereby opened the kingdom of heaven to all believers," so that "let all the house of Israel *assuredly know*, that God hath made that same Jesus, whom ye have crucified, both LORD and CHRIST."

Our Saviour's own expressions are, in many places, very forcible; and plainly demonstrate that with respect to his human nature he was literally "made in all things like unto his brethren;"

thren ;" subject to the most violent temptations and assaults of the Devil. This is a fact we do not attempt or wish to deny ; for this is the True Christian's grand foundation-stone—G O D W A S M A D E M A N . But this does by no means controvert the *Divinity* of our Redeemer. " For our sakes he became *poor*, . . and took upon him the form of a servant, . . . and became obedient unto *Death*, even the *Death of the Cross*!"—But it did not rest here ; for the Divinity raised this perfected humanity, glorified it, and ascended with it into heaven, so that as God was made Man, now M A N W A S M A D E G O D , and continues so *for ever*.

It may be said, if the Father and the Son be *One* in the common acceptation, why should Christ *pray* to the Father ? A being praying to *himself* is a paradox. And the expressions *sent*, *given*, &c. evidently point out a *dependence* ; for how could God *send* himself ?

If Paul found himself obliged, a long time after our Saviour, to "speak after the manner of men, because of our infirmities," surely there must be at least an *equal* necessity for this accommodation,

tion, before our Redeemer had "breathed on them that they might receive the holy spirit."

If the Jews could not believe him to be the *Messiah*, notwithstanding all his miracles, and "the gracious words that he spoke," because he did not appear in the pomp and glory they expected; how much more inveterate must they have been against him, if, rising from a stable, he had immediately claimed his title of THE MIGHTY GOD!—"I have yet many things to say unto you," said Christ to his disciples, "but ye cannot bear them now; howbeit, when the Spirit of Truth is come, he shall guide you unto all truth. . . . He shall glorify ME." And after having declared his godhead in the fullest manner possible, he says, I have told you before it come to pass, that when it doth come to pass ye might believe."—The Spirit of Truth taught them to speak of him as GOD. This Spirit of Truth taught the beloved disciple John to say, "GOD laid down his life for us." This Spirit of Truth taught Stephen to cry out, "Lord *Jesus* receive my spirit;" for it brought to their remembrance that Jesus had said, "He that hath
seen

seen *me* hath seen the Father," and "Whatsoever ye shall ask in my name, that *will I do*."

There is a wise and beautiful diversity in the conduct of God, evident to every person who makes the scriptures his study; and the roll of knowledge and man's redemption gradually unfolds itself the nearer it approaches to the "hour when the true worshippers worship the Father in spirit and in truth."—God granted a glimmering of Light only to Moses; it became brighter in the time of the prophets; and shone in its full splendour in that age in which the evangelists and apostles lived.

The Jews, naturally fond of shew, and the exteriors of religion, expected a *Messiah* agreeable to their ideas; one who should literally fill the throne of David—who should "subdue all nations, and slay even kings for their sakes." They expected a "Lord to go forth as a mighty man, to stir up jealousy like a man of war, to cry, yea, to roar, and prevail against his enemies;" but not to be "a man of sorrows and acquainted with grief." Their ideas of a Redeemer being entirely sensual, there was a *necessity* for the "mystery

of Christ" to be unfolded gradually. That he who was born in a manger was "the Lord from Heaven," was a truth which they could not at that time bear. The Saviour, instead of being placed on a throne, "had not where to lay his head." From a stable, though "he had never learned letters," he enters into the temple, and disputes with the learned; thence he preaches the kingdom of God—performs miracles—is betrayed—tried—and acknowledges himself to be the *Messiah*, for which he is condemned—crucified and buried. Having broken the bands of death, he rises from the grave—ascends up into heaven—is beheld in glory—and sends the Holy Ghost to instruct the apostles in the "great mystery of godliness." If it was necessary that Christ's exaltation from a manger to the Supreme Sovereignty of Heaven should be unfolded by degrees, and not shining at once, "so that no one could look upon him," are we to doubt of its truth, because the language of the master is adapted to the capacities of his pupils? Though at the first they "could not receive his saying," yet at the last they could exclaim, "Now speakest thou plainly,

plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee. By this we know that thou *camest forth* from God."

The religion of Jesus Christ is intended to make mankind happy, and to reform and refine them up to that state of purity and innocence in which the Creator placed them "in the beginning." For this purpose our Divine Teacher instructed us not only by precepts but by *examples*. As he was born in a low station to teach us humility, and tempted, that we might withstand temptation; so he *prayed* to convince us of the absolute necessity of this important duty, to remind us of our incapacity to do any thing without a superior director, and the obligation we are under to God's bounty for every blessing which we enjoy. No proof, however, against the divinity of Christ, can be inferred from his *praying*, because he gives a sufficient reason for it himself in his thanksgiving at raising Lazarus; "*because of the people which stood by I said it.*" And again, "when there came a voice from heaven, saying, I have both glorified it, and will glorify

it again. . . Jesus answered and said, This voice came not because of *me*, but for *your* sakes."

A further reason may be alledged in defence of Christ *praying*, without diminishing the proof of his Original Divinity. Allowing the *necessity* of the Mediator for mankind being made Perfect through sufferings, it seems equally necessary that in the great trial of his faith and obedience, his nature should be left *purely* human; that as his birth and miracles had proved him *God*, so his sufferings and death might prove him *Man*. And although we must allow him to have been left solely to his human nature in all temptations, yet there appears no impropriety in supposing the last great change of that kind to have taken place at the period when the "Greeks had desired to see Jesus;" for there is no record of his working any miracles after that, except the trifling one of healing Malchus's ear." And Jesus answered them, saying, The hour is *now* come that the Son of *Man* should be glorified. . . *Now* is my soul troubled, and what shall I say? Father, save me from this hour? but for this cause came I to this hour." I will say, then, "Father, glorify

glorify thy name. . . *Now* is the judgment of this world : *Now* shall the prince of this world be cast out." In this state, *purely* human, may we naturally suppose the "*Man* Christ Jesus," to exclaim, "My soul is exceeding sorrowful, even unto death. . . . O, my Father, if it be possible, let this cup pass away from me. . . . My God! My God! Why hast *thou* forsaken me?"

We may also observe, that it appears to be in this state, *purely* human, preparatory to his great conflict, that Christ made use of those two remarkable passages, quoted so frequently as arguments against his Divinity : First, "Of that day and hour knoweth no man, no not the angels which are in heaven, *neither the Son*, but the Father." This very striking expression is only recorded by Mark, though the account of his second appearance is mentioned also by Matthew and Luke ; and none of the three have produced an instance of his having performed any miracles after his declaration concerning the latter day, except the trifling one above-cited. Matthew, indeed, has recorded his two parables and history of the last judgment, which all, in fact, relate to
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the same subject; and they proceed immediately to give an account of his preparation for the grand conflict.

The second passage is, "My Father is *greater* than I."—This expression was made, his pathetic prayer and many of the controverted passages delivered, after the above-mentioned period; but when in his discourse to the Jews, before that time, he says, "My Father is *greater* than all," to prevent a misconception of his words, he *immediately* adds, "I and my Father are *One*." Nothing, therefore, can be more plain, than that in these expressions of inferiority, he alluded merely to his human nature; which being left entirely to itself during temptation, for its perfection through sufferings, the Father *was then* greater than the Son; but whilst "the Father dwelt in the Son and did the works," and after the Son had ascended unto the Father (for it should also be particularly noted, that it was *immediately* after his resurrection, *before* he had ascended unto the Father, when the union of the Divinity and Humanity was not complete, for which reason he was not to be touched, that he
says,

says, " My God and your God") but whilst the Father dwelt in the Son and did the works, and after the Son had ascended unto the Father, the Father and Son were strictly and literally ONE TRUE and ONLY GOD.

In respect of Christ speaking of himself and Father, in other places, as if they were distinct beings, we find even in common life, it is not deemed at all improper for a person to allude to his *Soul* as to a distinct or superior power. Thus the psalmist : " In the Lord put I my trust, how say ye to my *soul*, Flee as a bird to your mountain ? . . . How long shall I take counsel in my *soul* ? . . . O my *soul*, thou hast said unto the Lord, Thou art my Lord."

The request of Zebedee's children was not even the *Father's* to give in the manner it was desired. The kingdom of heaven is for those to whom it shall be adjudged at the final day of accounts ; when the ways of God will be found *equal*, and "our LORD JESUS CHRIST shall shew, Who is the blessed and *only* potentate, the King of Kings, and Lord of Lords : Who *only* hath immortality, dwelling in the light which

no *man* can approach unto, whom no *man* hath seen or can see."

It must be granted, that Peter, in his first sermon, calls him *Jesus of Nazareth*, and says, that "GOD raised him up;" but then it should be considered, that Peter's congregation, to whom he addressed that discourse, were similar to the Corinthians when Paul wrote his first epistle to them, *babes* in Christ: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal." For our Lord says, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man *taketh it from me*, but I lay it down *of myself*: I have power to lay it down, and I have power to *take it again*." He adds, "This commandment have I received of my Father," i. e. This is the *purpose* of my coming into the world, That I should be a *willing* sacrifice for the sins of mankind, and should conquer Death and the Grave by *my own* power.

To

To enquire, *How* the *Divinity* could so strictly unite itself with *humanity*, so that the Father and the Son can be but *one* GOD, i. e. strictly and properly one being, is a question, like some which the Jews asked our Saviour—*improper*, because “as the heaven is higher than the earth, so are God’s ways higher than man’s ways;” and the best *Answer*, perhaps, that can be given, is the *Question* which Jesus Christ put to the Jews concerning himself, “If David call him LORD, *how* is he his SON?” But John gives us a relation of something like it in his description of the heavenly Jerusalem: “I saw no *temple* therein; for the Lord God Almighty, and the Lamb, are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.” Therefore, as the Father and the Son make *one* God, so God and the Lamb are described as making *one* temple. And again, “The throne of God and of the Lamb shall be in it, and *his* servants shall serve *him*. And they shall see *his* face; and *his* name shall be in their foreheads.”

The plain inference to be drawn from an impartial search into the sacred writings, then, is this :

That the Saviour of the world is therein described as a *Man*, subject to the natural infirmities of the sons of Adam ; and he is also described as possessing a nature superior to that of any created being whatever, and which our ideas can only reconcile with the faint notions we can entertain of the Originating Cause of all things. “ His flesh is a vail,” which *hides* this superior nature, and this Nature (which to us is incomprehensible) we call GOD, because in that he appears to possess every possible perfection ascribed to the Deity. Whence it clearly follows, That he must be the proper Object of Supreme Adoration.

It is not pretended, that christians should believe, implicitly, every doctrine which can be *strained* from the divine oracles ; but if it had never been proper for mankind to have believed matters which exceeded human comprehension, the sacred historians could never have handed down to us such a character as that of Abraham, which Paul particularly alludes to. “ By faith, Abraham

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ham, when he was tried, offered up Isaac : and he that had received the promises, offered up his only begotten son, of whom it was said, that in *Isaac* shall thy seed be called." It was impossible that Abraham should comprehend *how* God could bless him in Isaac, if he offered him up as a sacrifice ; yet he " judged him faithful who had promised," and therefore " accounted that God was able to raise him up even from the dead ; from whence also he had received him in a figure."——So the doctrine of Christ's divinity, however incomprehensible to us, is not *strained* from a few obscure passages ; but is the general tenor of the scriptures ; as both prophets and apostles agree, THAT THE LIVING GOD IS THE SAVIOUR OF ALL MEN.

We shall conclude this section by laying down one General Axiom, as universally allowed ; from which we shall draw a few Propositions, supporting them by historical facts, taken from the sacred scriptures, whence it will appear, that the LORD JESUS is the "*One* God, and that there is none other but he."

GENERAL AXIOM.

There is an Original SELF, an Infinite MIND, a Universal GENIUS, or GREAT FIRST CAUSE, from whence proceeded all Things, and which we call, and worship under the name of, GOD.

PROPOSITION I.

A Being, possessing the power, and assuming the titles, of this GOD, called in scripture, The ALMIGHTY, The LORD of HOSTS, &c. in the early ages of the world, rendered himself *visible* to, and *conversed* with, some peculiar inhabitants thereof.

P R O O F.

“GOD *said* unto Adam, Behold I have given you every herb bearing seed, which is upon the face of the earth. . . And they *heard* the voice of the LORD GOD, walking in the garden in the cool of the day. . . . And the LORD GOD *called* unto Adam, and *said* unto him, Where art thou?

“And the LORD *appeared* unto Abram, and *said*, Unto thy seed will I give this land. . . . And
when

when Abram was ninety years old and nine, the LORD *appeared* unto him, and *said* unto him, I am the ALMIGHTY GOD; walk before me, and be thou perfect. . . . And Abram fell on his face, and GOD *talked* with him. . . . And Abram *said* unto GOD, O that Ishmael might live before thee."

"GOD *spoke* unto Moses, and *said* unto him, I am the LORD. And I *appeared* unto Abraham, unto Isaac, and unto Jacob, by the name of GOD ALMIGHTY; but by my name JEHOVAH was I not known unto them. . . I have heard the groaning of the children of Israel, . . . wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burthens of the Egyptians, . . and ye shall know that I am the LORD your GOD."

PROPOSITION II.

GOD being an Infinite Spirit, invisible and incomprehensible to finite beings, took upon him some *bodily* form in these appearances, to accommodate himself to the frailty of Human nature.

PROOF.

P R O O F.

“AND Adam and his wife hid themselves from the *presence* of the LORD GOD, amongst the trees of the garden.”

“And GOD left off talking with him; and GOD *went up from* Abraham. . . And he lift up his eyes, and looked, and lo, Three Men *stood by him*. . . And the LORD said, Wherefore did Sarah laugh? Is any thing too hard for the LORD? . . . And the men (that is *two* of them) turned their faces towards Sodom, but Abraham stood yet before the Lord. . . . And the LORD *went his way* as soon as he had left off communing with Abraham. . . . And there came Two angels to Sodom at even, and Lot sat at the gate of Sodom.”

Here *three* beings are described as coming unto Abraham, confessedly on a journey to Sodom, “to see whether they had done altogether according to the cry of it.” And Abraham “took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and *they did eat*,” consequently they were not *imaginary* beings. “And he said, . . . lo, Sarah thy wife shall have a son.

son. . . And Sarah *heard it* at the tent door which was behind him," at a distance, "and laughed" at it : therefore it was not a *vision*, but all was in reality as described. "And Abraham went with them to bring them on their way." *Two* of these beings are described as "departing towards Sodom," which place they entered in the evening; *One* of the three is related as still continuing with Abraham, and this one is the LORD who had before appeared to him by the name of the ALMIGHTY GOD.—The Almighty, then, must have taken a *bodily* shape.

Further. We are told, that Moses and Aaron, "Nadab and Abihu, with seventy of the elders of Israel, *saw* the GOD of ISRAEL; . . they *saw* GOD, and did eat and drink. . . And the LORD spake unto Moses *face to face*, as a man speaketh unto his friend;" yet the LORD said to him, "Thou canst *not* see my *face*, for there shall no man see it and live." This being, who said to Moses, "My face shall not be seen," was the same that said to him, "Thou shalt have no other Gods before me." It is evident, therefore, that the GOD whom we are commanded to worship,

ship, must, when he *conversed* with Moses, and was *seen* by the seventy elders of Israel, have taken some bodily shape to have rendered himself visible.—Thus our Saviour, “He that hath *seen* me hath *seen* the Father;” yet, says the apostle, “No man hath *seen* God at any time.” For “God is a Spirit,” and “a spirit hath not flesh and bones.”

PROPOSITION III.

In these visible manifestations to his people, the Almighty is sometimes spoken of as God, and sometimes according to the form he assumed. So also are the messengers of God sometimes called angels, and at others agreeable to their appearance.

P R O O F.

MOSES relates that “three *men* stood by Abraham; but he afterwards speaks of one of them as *God*; and of the other two as *angels* when they entered into Sodom; again as men, “The *men* put forth their hands and pulled Lot into the house to them and shut the door;” as *angels* again, “When the morning arose, then the *angels* hastned Lot, saying, Arise, take thy wife,

wife, and thy two daughters which are here, lest thou be consumed in the iniquity of this city;" and even as *men* again in the next verse: "And while he lingered the *men* laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful unto him; and they brought him forth and set him without the city."

"The *angel* of the Lord appeared unto Moses in a flame of fire out of the midst of the bush; and he looked, and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt? And when the LORD saw that he turned aside to see, GOD called unto him out of the midst of the bush, and said, . . . I am the *God* of Abraham, the *God* of Isaac, and the *God* of Jacob. And Moses hid his face, for he was afraid to look upon GOD."

"The LORD went before the Israelites by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light. . . And the *angel* of God, which went before the

camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them. . . . And it came to pass in the morning watch, that the LORD looked unto the host of the Egyptians, through the pillar of fire, and of the cloud, and troubled the host of the Egyptians."

" I will have mercy upon the house of Judah, and will save them by the LORD their GOD. . . . In all their affliction *he* was afflicted, and the *angel* of his *presence* saved them."

PROPOSITION IV.

The Being who appeared to the patriarchs and prophets, under the titles of GOD, was properly and truly GOD, though sometimes spoken of as an *angel*.

P R O O F.

" GOD spake all these words, saying, I am the LORD thy GOD, which brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have *no other Gods* before me. . . . Thou shalt worship *no other God*, for the Lord, whose name is JEALOUS, is a *jealous* God. . . . He that sacrificeth unto *any God* save unto the LORD

LORD only, he shall be utterly destroyed. . . . I will dwell amongst the children of Israel, and will be their GOD, and they shall know that I am the LORD their GOD, that brought them out of the land of Egypt, that I may dwell amongst them : I am the LORD their GOD.”

“ A just GOD and a Saviour there is *none besides me*. . . I am GOD, and there is *none else* ; I am GOD, and there is *none like me*. . . I am the LORD, that is my *name*. . . How should *my name* be polluted ? and I will not give *my glory* to another.”

After these pointed expressions, which can belong only to the Supreme Deity, it cannot possibly be imagined that any *delegated* being whatever would be allowed to assume the titles of, and suffer himself to be worshipped as, GOD ; because it is making a direct contradiction in “ the FATHER of LIGHTS, in whom is no variableness or shadow of turning.”

Angels, really such, acknowledge their commission from a *superior* power ; but when GOD appeared in angelic form he speaks in his own person. Thus, of the three guests who came to

Abraham, one appears to have been a being superior to the others, and it is related of him, "the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes;" and Abraham calls him "the Judge of the whole earth." But the other two hold language much inferior: "We will destroy this place, because the cry of them is waxen great before the LORD, and the LORD hath sent us to destroy it." And when St. John "fell at the feet of the angel, to worship *him*, he said, See thou do it not. Worship GOD;" but the being who appeared unto the patriarchs, and said "I *am* the LORD," &c. never acknowledges or alludes to a *superior* power, and not only *suffered* himself to be worshipped; but commanded to worship no other on pain of destruction.—Our forefathers sacrificed and "builded altars unto the Lord who *appeared* to them," though Moses hath sometimes called him an *angel*.

"And the *angel* of God spake unto Jacob in a dream, saying, . . . I am the GOD of Bethel, where thou anointedst the pillar, and vowed a vow unto me." What was the vow which Jacob made

to

to this being, now called an *angel*? "If GOD will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again in peace to my father's house; then shall the LORD be my GOD."

This LORD, now appearing as an angel, is distinguished from the angels at the time the vow was made: "And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the *angels* of God ascending and descending on it. And behold, the LORD stood above it, and said, I am the GOD of Abraham, and the GOD of Isaac."

PROPOSITION V.

As the sacred historians and prophets spoke of the Being which appeared in the first ages sometimes as GOD, and sometimes agreeable to the form in which he appeared; so the same historians have spoken of the *Messiah*, sometimes as GOD, and at others according to his appearance in the world, or the nature of his mission.

PROOF.

P R O O F.

DAVID, in prophetic language, *addresses* the Messiah, "Thy throne, O GOD, is for ever;" but *personating* the same being, he says to GOD, as unto a superior power, "*Thou* wilt not leave my soul in hell; neither wilt *thou* suffer thine holy One to see corruption."

Isaiah, besides giving the Messiah all the glorious titles of GOD, speaking of the time of his visitation, declares, then "they shall see the glory of the LORD, and the excellency of our God. . . Say unto them that are of a fearful heart, Be strong, fear not; behold, your GOD will come with vengeance, even GOD with a recompence, he will come and save you. . . Say unto the cities of Judah, *Behold your GOD.*" Yet speaking of the same being, whom he had before said was "GOD, and was to come with vengeance and recompence, he exclaims, in the name of the LORD, "*Behold my servant, whom I uphold!.. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench.*" And this same prophet declares,
that

that "the name of the Lord shall not be *polluted*, and that he will not give *his glory* to another."

And the prophet Malachi, in the same verse, speaks of the Messiah in his two natures: "The LORD whom ye seek, shall suddenly come to his temple; even the *Messenger of the Covenant*, whom ye delight in."

PROPOSITION VI.

In imitation of the Jewish historians, our Saviour is mentioned in the New Testament sometimes as GOD, and at other times according to his appearance.

P R O O F.

THE Saviour himself: "I am *not* of this world—The Son of *Man* is Lord also of the sabbath."—"Upon this rock I will build *my* church, and the gates of Hell shall not prevail against it: And *I will give* unto thee the keys of the kingdom of heaven—But the Son of *Man* hath not where to lay his head."—"Tell us whether thou be the Son of *God*? I AM; nevertheless, ye shall see the Son of *Man* coming in the clouds of heaven."

The apostles: Speaking of the creation, "GOD
made

made all things.—By his SON were all things created.—GOD created all things *by* JESUS CHRIST.—All things are of GOD.—By CHRIST all things consist.”

Of the Saviour, “GOD our Saviour.—The LORD JESUS CHRIST our Saviour.—The LIVING GOD is the Saviour of all men.”

Of the Spirit, “Ye are not in the flesh, but in the spirit, if so be that the Spirit of GOD dwell in you. Now if any man have not the spirit of CHRIST he is none of his.”

Of the Gospel, “The gospel of GOD.—The gospel of his SON.—The gospel of CHRIST.”

Of the Last Judgment, “GOD is the Judge of all.—JESUS CHRIST shall judge the quick and the dead at his appearing.—We shall all stand before the judgment-seat of CHRIST... so then every one of us shall give account of himself to GOD.”

And of the Eternal Kingdom, “Kingdom of GOD.—Kingdom of CHRIST.—Kingdom of GOD and CHRIST.”

PRO-

PROPOSITION VII.

As the Being who appeared to the patriarchs and prophets was truly GOD, although sometimes called an *angel*; so the *Messiah* was also truly GOD, though sometimes called the *Son of Man*.

P R O O F.

THE truth of this proposition depends chiefly upon the evidence in favour of the fourth and ninth, to which the reader is referred, in order to avoid needless repetitions; as well as to the statement at the end of the first part of this work (page 52); for as the LORD is a jealous God, and “will not give his praise to any other,” the characters and perfections rehearsed in those pages can belong only to a being *truly* GOD.—The next proposition also will confirm this proof.

PROPOSITION VIII.

As the patriarchs and prophets spoke of the Being who appeared to them sometimes as GOD, and sometimes according to his visible appearance, but *worshipped* him as GOD: So the apostles, although they spoke of Jesus Christ sometimes as GOD, and sometimes as *Man*, yet they *adored* him as GOD.

P R O O F.

IF we take a view of the whole christian world, it will appear that by far the greatest part worship Jesus Christ as GOD. If then he be not the proper object of supreme adoration, certainly the greatest and most universal departure from the *true faith* prevails now that ever happened. Yet those inspired men, who profess that they "have not shunned to declare *all* the counsel of God" have taken no notice of it, notwithstanding they have warned us against worshipping of angels, and many articles totally insignificant in comparison. Our Saviour was accused of making himself GOD, which he does NOT deny (see the last part), and the apostles were charged with setting forth a *new God* in preaching Jesus Christ; whence it is evident that they were understood as making him an object of *worship*; and at the time when the apostle John wrote his epistle, the divinity of our Saviour seems to have been allowed; but that acknowledging this, the spirit of Antichrist had infused into the people the idea that Jesus Christ was only a spirit, and had not really taken the human nature upon him.

This

This is the doctrine John combats with ; but he never forbids the worshipping Christ.

Even without allowing the apostles the spirit of prophecy, they could not but foresee (supposing it granted that themselves did not worship the Redeemer) that mankind would be more likely to worship him who rose again from the grave and had visibly ascended into heaven, than angels whom they had not seen, or saints who had seen corruption. Therefore, as Paul, in his epistles, and John, in his epistles and revelations, have so plainly described the deviations from the true worship, and have guarded the church against the false doctrines, even so low as the abstaining from meats and forbidding to marry ; their *silence* on the important subject before us, is a strong argument that the Saviour was to them, the *True God*. But as *presumptive* proof will not be sufficient to establish our proposition, we will produce *positive*.

That Christ suffered himself to be worshipped whilst upon earth, is beyond controversy ; nor can it be urged, with any probability of truth, that in the instances after-mentioned, it was only

a civil respect shewn to Jesus, for they bear evident marks of *religious* homage :

“ When Peter was come down out of the ship, he walked on the water to go to Jesus. But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, Lord, save me ! And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ? And when they were come into the ship the wind ceased. Then they that were in the ship came and *worshipped* him, saying, Of a truth thou art the Son of God.”

No impartial person can surely pretend to *explain* the term *worship* in this place to mean any thing less than *supreme*, for every circumstance tended to inspire the worshippers with religious awe : In the midst of a stormy night they saw a being walking upon the water, and, as may very naturally be supposed, “ they were troubled, saying, It is a spirit ; and they cried out for fear.” — Now although the voice of Jesus might be so well known to Peter as to abate his fear a little, yet he was doubtful, “ and said, Lord, if it *be* thou, bid

bid me come unto thee on the water :” and the terror of the strangers in the vessel must be greatly increased by hearing Peter call out, “ Lord save me.” But seeing the Lord and Peter both come safe into the ship, and the storm immediately ceasing, their wonder must be so great, that, like the people of Lystra, they would think “ God was come down in the likeness of man, and would offer sacrifice” to him. We may also learn from this relation of the inhabitants of Lystra, as well as from heathenish history in general, that the Idea of a God *literally* descending from heaven in the likeness of man, was not, in that age, an uncommon notion; consequently that there was not an extravagance of impropriety in these persons taking Jesus for God.

The second instance we shall mention is, that of the man to whom Jesus gave sight on the sabbath day. The pharisees excommunicated the poor man. But “ Jesus heard that they had cast him out, and when he had found him, he said unto him, Dost thou believe on the SON of GOD? He answered and said, Who is he, Lord,

Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe! and he *worshipped* him."

However dexterous the learned and ingenious may be in endeavouring to render the word *worship*, in these two cited passages, to another purpose, it must appear evident, that the homage here paid to Jesus Christ could not be less Supreme Worship, than that which John would have offered to the Angel. The people had seen such wonders performed by Jesus as exceeded all human power; and "they came and *worshipped* him." If therefore the Saviour was not properly and truly God, it was as improper for him to have received the homage he did, as it would have been for the angel to have received the worship which John offered. "See thou do it not," said the angel; "Worship God." Jesus, therefore, in receiving that homage which is due only to God, sufficiently acknowledged his divinity.

A further proof of Christ not only *suffering* himself to be worshipped, but in a manner *requiring*

quiring it, is in the "woman of Canaan, who cried unto him, Have mercy upon me, O Lord, thou son of David, my daughter is grievously vexed with a devil ! But he answered her not a word." This incantation frequently repeated, added to the entreaties of the disciples, was not sufficient. " Then came she and *worshipped* him, saying, Lord, help me !" And after a strong trial of the woman's faith, he exclaimed, " O woman, great is thy faith ; be it unto thee even as thou wilt."

The last instance intended to be brought of our Saviour receiving religious homage during his abode upon earth, is that of his riding in triumph into Jerusalem: "*Hosanna* to the son of David! Blessed is he that cometh in the name of the Lord: *Hosanna in the highest!*" The Jews had before "sought to kill him, because he made himself *equal* to God," and the behaviour of the chief priests and scribes sufficiently prove, that the praise which the multitude were bestowing upon Jesus was not proper to be given to *Man*. " And when the chief priests and scribes saw the wonderful things that he did, and the children crying

crying in the temple, and saying, *HOSANNA to the son of David!* they were sore displeased, and said unto him, Hearest thou what these say?" Upon this, the Saviour quotes a passage which David addressed to the LORD JEHOVAH: "And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"—The most obvious inference that either priests or scribes could draw from this answer must be, That in giving Hosanna to Jesus Christ, the children were *perfecting* the praise of GOD.

That Stephen *adored* Jesus as God, at the time of his martyrdom, is a fact so plain as to require no illustration: "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge."

When Paul was at Athens, he preached there; as in all other places, "Christ crucified." The Jews had a synagogue there, so that the God of Israel was not totally unknown at Athens, although they had an altar inscribed "*to the unknown*"

known God." Paul was charged with being a "setter forth of some *new* God, BECAUSE he preached JESUS and the resurrection;" therefore he certainly preached Jesus *as* GOD; for it was not the vulgar multitude, who possibly might have mistaken his meaning; but they were the *wise* men of this world, who brought the charge against him—"certain Philosophers of the Epicureans and Stoicks." Paul, in his answer, says, It is not a *new* God which he preacheth, but the "God whom they worshipped *ignorantly*,—God who made the world and all things therein," &c. Clearly then Paul preached the *worship* of Jesus Christ.

Again. Paul, in the introduction of his epistle to the Romans, describing the sins of the gentiles, says, "They changed the truth of God into a lie, and worshipped the creature more than the Creator, who is blessed for ever." The *Creator*, then, is the proper object of worship. It hath before been proved (page 37) that it was the opinion of this apostle, that *Jesus Christ* was the Creator, and consequently he was the object of Paul's *worship*. Therefore, as it clearly appears from

his writings, that he taught a distinction of the Father and the Son, it seems equally evident, that he taught the worship of the Father and the Son, as the *One* "LIVING GOD in whom he trusted, and who is the Saviour of all men."

The disciples were instructed by their blessed Master to aim at the highest perfection: "Be ye perfect, even as your Father which is in heaven is perfect." And John saw that the "ten thousand times ten thousand, and thousands of thousands" of perfect beings in heaven worshipped "the Lamb with him that sitteth upon the throne:" In compliance, therefore, with his master's direction, he would certainly imitate the example of the heavenly host, in giving "Blessing, and honour, and glory, and power unto him that sitteth upon the throne, *and unto the Lamb*, for ever and ever."

But the strongest proof that Jesus Christ is the proper object of worship, is, The ELEVEN APOSTLES *worshipped him together*, in the presence of TWO ANGELS, and were not forbid. Luke, giving an account of the ascension, says, "And while they looked stedfastly toward heaven,

ven, as he went up, behold, *two men stood by them in white apparel*: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. . . . And they **WORSHIPPED** him, and returned to Jerusalem with great joy."

PROPOSITION IX.

As in the early ages of the world GOD took a *form* to render himself *visible* to his people : So at a certain period, he took the *human nature* upon him, that himself might take our infirmities, and fulfil his promise, that he alone would be our Saviour and Redeemer.—Or, in other words, the Being who was manifested to the world, under the name of Jesus Christ, is the same who appeared to the patriarchs and prophets under the titles of GOD.

P R O O F.

THIS is one of the most important, yet, perhaps one of the most obvious truths to be drawn from the sacred writings : and the objections to our Saviour's divinity, in a great measure, owe
§ 2
their

their origin and weight to the misinterpretation of several passages in Isaiah, which are calculated to shew the divinity of the Redeemer of mankind, but are generally wrestled to a contrary meaning.

The Levitical law and tabernacle were only a "shadow of good things to come;" and the prophecies were calculated to prepare mankind for the *realizing* this shadow, by the manifestation of GOD to his people, in the "*body* that he had prepared."—These prophets in speaking of the LORD as the Redeemer, were particular in guarding the Israelites against a *plurality* of Gods: Isaiah gives the fullest assurance, that the LORD, by whose command he spoke, would be their SAVIOUR; but with most of these expressions is joined a declaration, evidently tending to guard them against the plurality of Gods. Thus, "Israel shall be saved in the Lord with an everlasting salvation: for thus saith the LORD, I am the LORD and there is *none else*.—Look unto *me* and be ye saved, all the ends of the earth, for I am GOD, and *none else*.—As for our Redeemer, the LORD of Hosts is his

his name, the Holy *One* of Israel.—I the Lord am thy SAVIOUR and thy REDEEMER, the mighty *One* of Jacob.”

Most, if not all, of these and similar passages of Isaiah, evidently appear to relate to the Messiah. The prophet says, “Thus saith the LORD that created the heavens, GOD *himself* that formed the earth, and made it, . . . a just GOD and a SAVIOUR there is none besides me ;” and an angel says, “Unto you is born this day, a SAVIOUR, which is Christ the LORD.” The remaining part of this chapter of Isaiah will sufficiently evince, that the prophet and angel both speak of the same Salvation. Christ the Lord is, therefore, the same Being who *formed* the world and enlightened the prophets.

“The Lord our God is *One* Lord,” is a strange expression, if meant to convey to mankind the idea which some pretend. One Being is but One Being, is a fact that a child of seven years cannot be ignorant of. It is intended, undoubtedly, to confirm the *Unity* of God, after the appearance of the Messiah, and the best illustration of this passage is to be gathered from
the

the apostolic writings, and the words of our Saviour.

When the *prophets* spoke of God, whether they called him the Lord, Lord of Hosts, Lord God, Jehovah, or the Almighty, each of these titles conveyed the idea of the same GOD of ISRAEL; but when the *Messiah* appeared, he spake plainly of a *Father* and a *Son*—distinctions in the Godhead, till then, not so generally understood—yet he confirms the important doctrine of the *Unity* of God, by quoting the above-cited passage from Moses, and declares the *Father* and the *Son* make but ONE GOD, for that they were so *united*, that “no one knew the *Son* but the Father.” Paul, also, informs the Hebrews, “that as God was hid in the tabernacle of Moses by the *vail* before the holiest of all, so was he hid in Christ by the *vail* of his human nature.”

This declaration of our Saviour’s concerning the *unity* with the Father, sufficiently expresses that it is incomprehensible to mortals; but is at the same time, an incontrovertible proof of the “*fulness* of his godhead;” and the meaning of Moses’ declaration to the Israelites appears to be,

be, That notwithstanding the Messiah would teach a distinction of *Father* and *Son*, yet they were not to suppose a plurality of Gods, as they comprehended the *One* God whom they were taught to worship; or, as the Saviour has expressed it, it was the "Father that *dwelt* in the Son, who did the works," of creation, preservation and redemption.

It may be proper to observe here, that if the prophet did not speak of the Messiah in these passages, and if he did not also mean to enforce the doctrine of his divinity, there does not appear the least necessity for the expressions to be so strongly guarded, to prevent their supposing him a *distinct* GOD from their object of worship. The Israelites worshipped *One* God under a variety of titles; and this God, had promised, by his prophets, to dwell amongst his people, and be their salvation to the ends of the earth. He promised that he would, at a certain period, come and blot out their iniquities *for his own sake*: He still required their worship and adoration; but cautioned them not to mistake, from his name or appearance, so widely different from what
had

had been revealed to some of the prophets, that it was not the same Being who had originally created them; for that himself would be their Saviour and Redeemer, and besides him there was no God.

Paul says, *God* created the world—his *Son* created world—and *God* created all things by Jesus Christ. This is perfectly agreeable to our proposition: It sufficiently declares the Divinity of Christ, yet speaks of him in the capacity of the *Son* of God, alluding to the form he assumed even for the purpose of creation, and which afterwards became incarnate of the virgin Mary, and so God was Man, and Man God.

It is clear that it was the *same* Being who *formed* man out of the dust of the ground, conversed with Moses and the patriarchs, and spoke to the prophets. Moses and the prophets said, "Thus, saith the LORD;" but the Being who spoke to them said, "I *am* the LORD." Yet Moses knew that he had seen him only in a *qualified* form, for he desired to see his *glory*, though he had talked with him *face to face*. It may be supposed, therefore, without the charge of
of

of "robbing God," that the face which Moses could not see, was what in the christian world is called the FATHER, or the *inexplicable* Divinity, and the God with whom he "talked face to face," alludes to the SON, or *form* which the Divinity had assumed for that purpose.

Isaiah, in speaking of the coming of the Messiah, and the promulgation of the gospel, says, "O Zion, that bringest good tidings, get thee up into the high mountain! O Jerusalem, that bringest good tidings, lift up thy voice with strength! Lift it up! be not afraid! Say unto the cities of Judah, *Behold your GOD!* Behold, the LORD GOD will come with strong hand, and his arm shall rule for him. Behold, His reward is with him, and His work before him. *He* shall feed his flock like a shepherd: *He* shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young."

After this exalted description of the Saviour, and of the amiableness of the gospel, the prophet proceeds to confirm the opinion, that there is not any Being whatever *equal*, or *like to*, that GOD, whom he had just declared *they should behold*:

“ Who hath measured the waters in the hollow of his hand? and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales and the hills in a balance? . . . Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: *He* taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before *Him* are less than nothing and vanity! To whom, then, will ye liken GOD, or what likeness will ye compare to him? . . . Hast thou not known? Hast thou not heard, that the EVERLASTING GOD, the LORD, the Creator of the ends of the earth fainteth not, neither is weary? There is no searching of his understanding.”—Yet *this* God, the prophet declares, shall be their *Saviour* and their *Redeemer*.

Again, “ I even I am the LORD, and besides me there is no SAVIOUR. I have declared and have saved, and I have shewed, when there was no strange God among you: therefore ye are my witnesses, saith the LORD, that I am GOD.

Yea,

Yea, before the day was I am he. . . . I even I am he that blotteth out thy transgressions for *my own sake*, and will not remember thy sins. . . . They shall know in *that day* (i. e. when the Messiah appears) that *I am he that doth speak*, behold it is I."

It must be plain, that the Being who speaks to the prophet means to inform the Israelites, that the promised Messiah shall be the same who had guided them through all their former dangers, and that, at the time of his manifestation, they should be assured it was *the same*, by the fulfilment of all that he had promised. And our Saviour says, "When ye have lifted up the Son of Man, *then* shall ye know that I am he." The best paraphrase of which must be, When I shall have suffered death, and, by conquering the power of the grave, the prophecies respecting the Messiah will be literally accomplished; if your hearts are not hardened, nor your eyes blinded, ye will then discover that *I am he*, and that *I have* fulfilled every promise which *I made* by my servants the prophets.

C O N C L U S I O N.

Whatever method be taken impartially to search the scriptures upon this important question, the Divinity of our Saviour must be evident. For if it be granted that the SUPREME BEING revealed *himself* to our forefathers, there can be no more difficulty in allowing him to take the "vail of our flesh," than in assuming an angelic form to become visible to the patriarchs, as our second proposition proves he did; and thus the Saviour must be GOD. But if it be contended, that it was not the *Father* who appeared in the first ages of the world, and is allowed to be the *Son*, a distinct person, his Divinity still necessarily follows, for it is evident, by our fourth proposition, that such being was *truly* God. But if truly GOD, it is clear, that he must be the *Supreme* JEHOVAH! and it is totally repugnant to the honour and glory of the Deity, that he who created mankind, governs the universe, has conquered death and hell, and is to appear in all the *Majesty* of GOD, should be any other than the GREAT I AM—the ONLY Object of Worship to mankind.

End of the First Volume.

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